THE AMERICAN ECCLESIASTICAL REVIEW

VOL. CXXXIX, No. 4 OCTOBER, 1958

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

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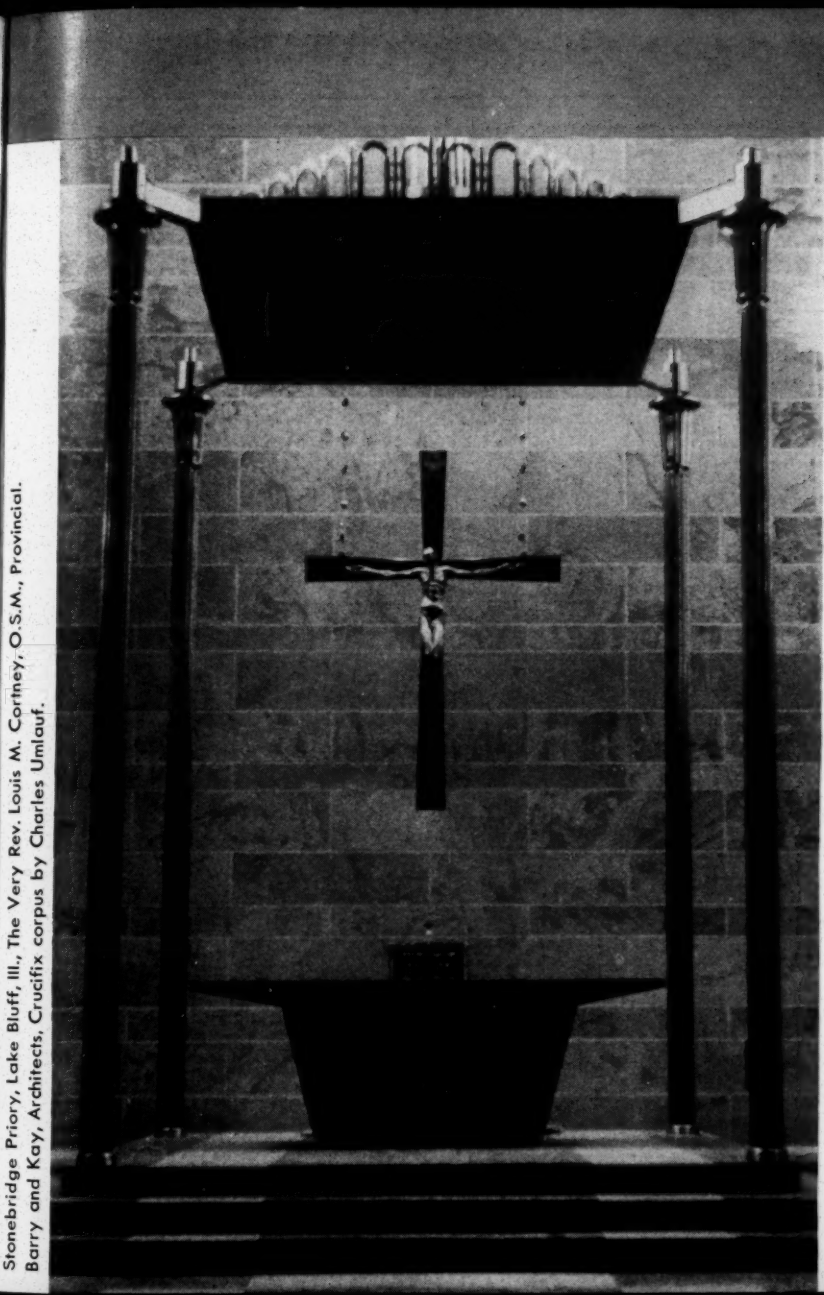

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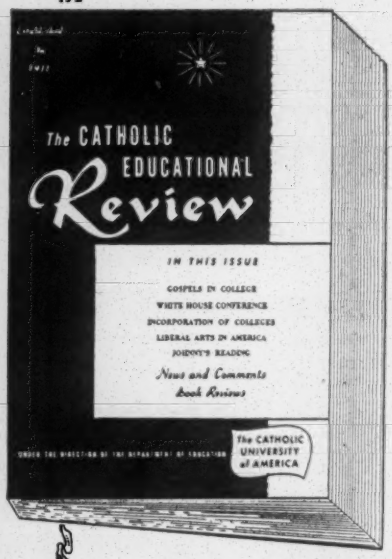

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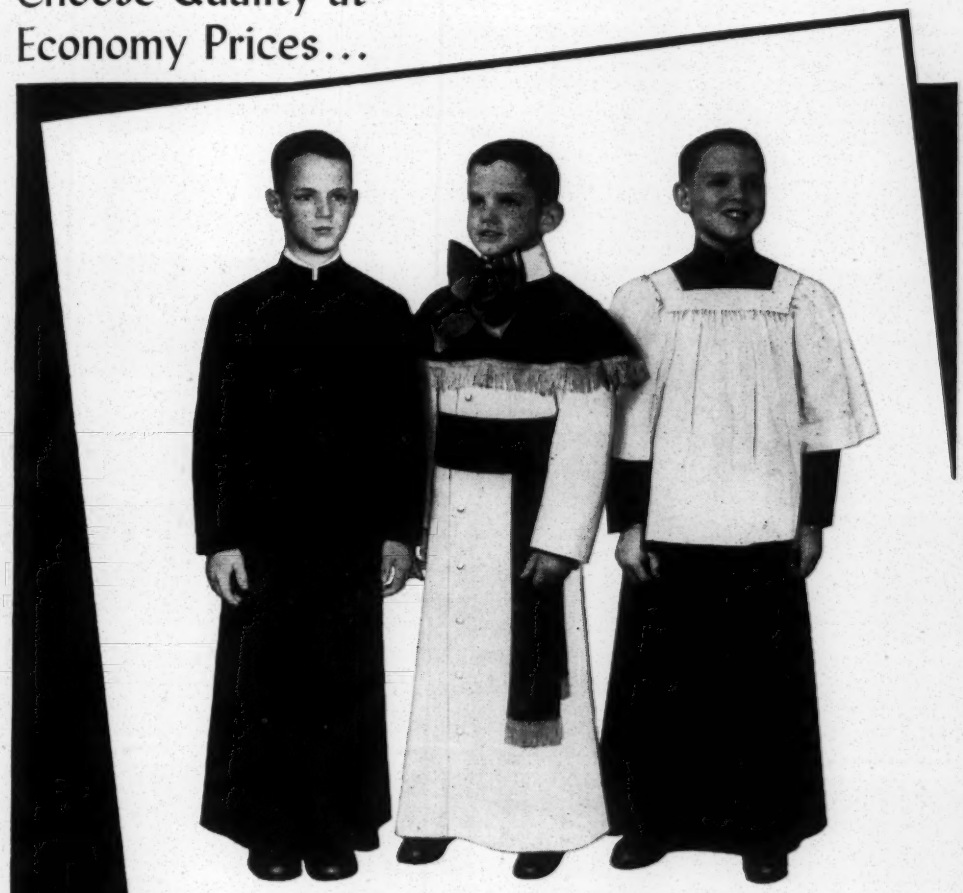

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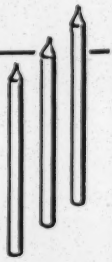

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Part One

The reform of homiletic theory and training which had gotten well under way in Italy and Spain, after the Council of Trent, was frustrated in France by wars between the Catholics and Huguenots and by a Gallican reluctance to accept the Tridentine decrees. Bishops reported to Rome that their best laid plans for reform had brought them only disillusionment. In April of 1598, however, the Edict of Nantes gave peace after thirty-five years of upheaval, and in August of the same year Pope Clement VIII wrote a poignant letter to the bishops, asking them to take up the task once more. He urged them, in the name of God, to unite their efforts to cure the ills of the Church: to improve the moral lives of the clergy first of all, and then to raise the standard of their ecclesiastical training, since the sorry state of the one and the other had been and always would be the only real cause of decadence in the Church.[1]

Seeking guidance in the lives and writings of Saint Philip Neri and Saint Charles Borromeo, the Assemblies of the Clergy saw in the concrete achievements of Italy in the sixteenth century a clear outline of what France must do in the seventeenth. A new understanding of the priestly vocation had to be instilled, and this would involve, among other reforms, the purging of the abuses of preaching which had been deplored at Trent but which still pervaded the French pulpit.[2] The leading preachers still treated the sermon as a literary essay, still made use of the references to pagan mythology and the tortured Scriptural interpretations which were part of a general spirit of exhibition and display. A great task was clearly ahead, and the efforts of a score of saints to achieve it would fill the history of a great century. The energies of reform, pent up in the hearts of some of the French clergy while they watched the progress of Italy and Spain and even of southern Germany, were about to burst forth in the Catholic Revival of the

[1] Augustin Theiner, *Histoire des institutions d'éducation ecclésiastique*, trans. J. Cohen (Paris: Debécourt, 1841), I, 312.

[2] P. Jacquinet, *Des prédicateurs du dix-septième siècle avant Bossuet*, 2 ed. (Paris: Belin, 1885), pp. 31-78.

seventeenth century. Drawing from many tributaries, these energies would unite to form a strong current of tradition which would be channeled down to coming generations in foreign lands through the religious institutes then established. The Vincentian and Sulpician traditions especially would be funneled into the American seminary system.

At the turn of the seventeenth century, Divine Providence had already placed upon the scene in France three men who would be prime movers in the Catholic Revival, and particularly in the reform of homiletic theory and training. Pierre de Bérulle became a priest in 1599. In 1600 Vincent de Paul was ordained. In 1602 a newly consecrated bishop came to Paris, the co-adjutor Bishop of Geneva, Francis de Sales. Bérulle would be to the clergy of Paris what Saint Philip had been at Rome. Francis de Sales would be to the bishops of France what Saint Charles had been in Italy. Vincent de Paul, the peasant from Gascony who would hold in his arms a dying king, and who would nominate dozens of bishops after training them in his Tuesday Conference, and who would set on foot so many of the needed reforms that he would be called "le grand saint du grand siècle," was destined to learn from the teaching of Bérulle and the example of Saint Francis, as well as from his own deep meditations, a new style of preaching which he would call the *Little Method*. He would teach this *Little Method* to the clergy of France, among them Olier and Bossuet. Then he would write it into the living tradition of the Congregation of the Mission, from whose ranks would come the directors of numerous seminaries, first in France, then throughout Europe and the New World.

When Saint Francis de Sales came to Paris in 1602, he was introduced by Father de Bérulle, his former schoolmate at the Jesuit College of Clermont, to a circle of earnest souls engaged in the study and discussion of the Spanish mystics. The discussion was not new to the visiting Bishop. As a student at the University of Padua he had been urged by Possevino to read Scupoli, Luis of Granada, and Saint Teresa of Avila. But he did find membership in this circle of great value to him, for it was here that he became aware of his own skill in directing souls. Meanwhile, Paris became aware of another skill he had, an art developed by years of constant preaching in the villages of Savoy. "He preached, not great sermons

polished and memorized, but from the fullness of his heart. His listeners, accustomed to the eloquent essays of Du Perron and Coeffeteau, were astonished, then enraptured to feel themselves drawn to the love of God by this slow, simple, familiar preaching, inspired by a mysterious fire. He preached every day, and they did not tire of hearing him."[3]

The preaching of Saint Francis was remarkable for its departure from the exhibitionism of the time, and for its return to apostolic simplicity, but it was not entirely free of the general bad taste of the day. Saint Francis was a thorough humanist, and in his years at the University of Paris and at the home of Italian humanism in Padua he had learned to be conscious of stylistic effects to a painful degree.[4] He had also acquired the habit of employing comparisons from fanciful natural histories like Pliny's, and like his contemporaries he indulged in the contrived interpretations of Scripture which were the plague of preaching.[5] That he was trying to extricate himself from these habits is evident, however, from the theory of preaching he sketched in a hurried letter in 1604 to André Frémiot.[6] In this letter he pleads for simple and familiar moral instruction and even suggests the nucleus of the special sermon plan later adopted by Saint Vincent de Paul. The latter was meantime studying theology in Toulouse, and had many eventful years ahead of him before meeting Saint Francis for the first time in Paris in 1618.

When the Bishop of Geneva died in 1603 and Saint Francis, as his co-adjutor, returned to the diocese to succeed him, Bérulle and his circle continued their labors for the reform of the French church. They reached a milestone when Bérulle opened the Oratory

[3] Jean Calvet, *Histoire de la littérature francaise*, Vol. V: *La littérature religieuse de François de Sales à Fénelon* (Paris: Gigord, 1938), p. 29.

[4] Sister Maria Teresa Guevara, R.S.C.J., *El humanismo de San Francisco de Sales* (Mexico: 1955), pp. 117-131.

[5] Jacquinet, *op. cit.*, pp. 81 f.; Calvet, *op. cit.*, p. 42. Saint Francis makes a significant remark in his introduction to the *Treatise on the Love of God:* "I have closely studied the character of the age, and made it a rule to conform myself thereto, as I conceive it essentially necessary for an author to adapt his style to the taste of the period for which he writes." (New York: O'Shea, 1858), p. xvii.

[6] S. François de Sales, *Oeuvres complètes*, ed. Migne (Paris, 1861), IV, columns 647-696. There is an English translation in Patrick Boyle, C.M., *Instructions on Preaching* (New York: Benziger, 1902), pp. 41-73.

of Saint Philip Neri in Paris in 1611. To the little house in the Faubourg Saint-Jacques, as to Saint Philip's in Rome a century before, came the members of the clergy who were in the forefront of reform. Among them were some already engaged in preaching missions in country places, so that discussions on the renovation of the pulpit unavoidably arose. In his conferences Bérulle urged upon them the need for simple moral instruction, adapted to the capacity of both preacher and congregation, which had been formulated at Trent as the homiletic ideal.[7] He saw among them some who could bring to the pulpit a new spirit and style, and events were to justify his hopes, for long before they gave Lamy to homiletic theory and Massillon to the French pulpit, the Oratorians produced Bourgoing, and Paul Metezeau, and above all Lejeune, whose years in the pulpit (1625-1660) closely paralleled Saint Vincent's most active years, and whose many published sermons closely parallel Saint Vincent's conferences for their simplicity, moral insight, and rapport.[8]

As a constant guest at the Oratory, and as a spiritual client of Bérulle, Saint Vincent must have learned much from this circle, as they learned much from him. The new spirit and style of preaching was in complete accord with his own ideals of priestly humility and apostolic effectiveness. It was the style and method of our Lord himself, whose manner of preaching had been even more intimate and self-effacing than the preaching of his immediate apostles.[9] Saint Vincent, then, had in his meditations on the life of Christ ample motives for the new kind of preaching, and he had heard its general nature defined clearly enough by Bérulle, but, with his habit of searching always for practical procedures, he must have looked about for a definite statement of the means. If Bérulle had formulated such a statement, we have no record of it. The record rather shows that Bérulle would have referred an inquirer to the *Rhetoric* of Luis of Granada. This is his advice in a letter to an Oratorian preacher in 1623: "Blend in with those elevated thoughts which you have some considerations of a more

[7] M. Houssaye, *Le Père de Bérulle et l'Oratoire de Jésus* (Paris: E. Plon, 1874), pp. 138-145.

[8] Jacquinet, *op. cit.*, pp. 119-187.

[9] Pierre Coste, C.M. (ed.), *Saint Vincent de Paul, correspondance, entretiens, documents* (Paris: Lecoffre, 1923), Vol. I, 183.

moral nature, more common, and more useful, and adapt yourself to the capacity of the people. If you have not read the *Rhetoric* of Granada, I beg you to read it and to follow the spirit and advice of this author, whom I esteem very highly."[10] This was sound advice, but, without repudiating the homiletic treatises based on classical rhetoric which had been the textbooks of the Borromean reform, Saint Vincent was about to work out his own concise statement of the new kind of preaching. Before doing so, however, he would sit at the feet of the "restorer and master of sacred eloquence," Saint Francis de Sales.

When Saint Francis came again to Paris in 1618, he had been away from it for sixteen years, and it had been fourteen years since he had hurriedly stated his homiletic theory in the letter to André Frémiot. He had now hardly unpacked his luggage when he came to the church of the Oratorians to preach on November 11. Half of Paris seemed to be there to listen, but instead of the grand essay which was expected of him by those who had not as yet heard him, he delivered a plain discourse on the life of Saint Martin. He preached often after that, and in his familiar conversations with Saint Vincent, for whom he immediately conceived great admiration and warm friendship, he disclosed that be felt in the pulpit almost like a passive instrument of Divine Grace. "I am aware," he told Saint Vincent, "that something has gone out from me, not of my own initiative, without prior meditation, even something of which I entirely lack knowledge, but which I express by divine impulse." Saint Vincent later testified, in the beatification process, that "the fervor of the Servant of God was evident above all in his public sermons, which I looked upon as the Gospel itself speaking."[11]

It was not only by his example, however, that Saint Francis exerted influence upon Saint Vincent. Unlike many other good preachers, he had reflected upon his own methods. He had developed theories about the composition and delivery of sermons. He

[10] Jean Dagens (ed.), *Correspondance du Cardinal Pierre de Bérulle* (Paris: Desclee, 1937), Vol. II, 398.

[11] The testimony given on April 17, 1628 by Saint Vincent in the beatification process of Saint Francis is reproduced in Coste's collection, *op. cit.*, Vol. XIII, pp. 66-84. In many passages it reveals the intimacy that existed between the two saints, and the profound impression which Saint Francis made upon Saint Vincent as a preacher.

had worked out principles and rules that could be taught to others. He even wanted to retire from his diocese, to write, among other works, a manual of homiletics for the clergy.[12] He was a man, therefore, who had things to tell to anyone who wanted to discuss preaching. Saint Vincent, on the other hand, had a lifetime habit of picking the brains of men who had methods he could use. Had he not, as a slave in Tunis, tried to learn as much as he could of the medical lore of the old alchemist who was his master? And had he not published, on his escape and return to France, the old man's remedy for stones? And, even more speculatively, had he not set himself to be the pupil of his master in other ways: geometry, for instance, and the Archimedes' mirror, and a talking machine? The slave who in exile had carried on such interests would hardly fail to make the most of an opportunity, years later when he was engaged in giving country missions, to learn about preaching from a saint.

Here the explicit evidence stops. There is no record of what was said in those conversations on preaching between the two saints. But can we divine what was said? To some extent we can do so confidently, on the basis of similarities and parallels in the homiletic theory of both saints which are too close to be the result of coincidence. Before pointing these out, however, it will be of service to make a distinction between a general style or manner of preaching and a particular formula for sermon composition. We can say with certainty that the *Little Method* of Saint Vincent de Paul, considered as a general style of preaching characterized by intimacy and simplicity and practicality, was greatly influenced by the teaching of Saint Francis. We can also say with high probability that the *Little Method* considered as a specific formula for a moral sermon, based on an outline of *motives, nature,* and *means,* was influenced by Saint Francis, since its elements can be found in his letter of 1604. A quick summary of the *Letter to André Frémiot* will support both these claims.

Speaking of the general purpose of preaching, Saint Francis shows a desire to emphasize moral instruction. The triple purpose of sacred rhetoric, as adapted by Saint Augustine from Cicero, was *docere, delectare, flectere*—to instruct, to please, and to persuade. Saint Francis, however, realizing that the second element was

12 Calvet, *op. cit.*, p. 36.

being misinterpreted in his day, makes a distinction between the pleasure which is a by-product of instruction and persuasion, and the pleasure which is only literary. Let us hear this theory in his own words.

> The end, then, of the preacher is that sinners, dead in sin, may live to justice; that the just who possess spiritual life may have it more abundantly by becoming more and more perfect. . . . To succeed in this aim and purpose, two things are necessary: to instruct and persuade. To instruct as to virtues and vices: to cause the former to be loved and practiced and the latter to be detested, resisted, and avoided; in a word, to impart light to the understanding and fervor to the will.
>
> I am aware that some add a third end, and say that a preacher should please. For my part, I make a distinction, and I say that there is a pleasure which arises from instruction and persuasion: for who is so insensible as not to feel great pleasure in being well and holily instructed concerning the way that leads to heaven? Who does not experience great consolation in the love of God? As for this pleasure, it should be sought. But it is not distinct from instruction and persuasion, it is a consequence of it.
>
> There is another kind of pleasure, which does not depend on instruction and persuasion, but is distinct from them and very often hinders them. It is a certain gratification of the ears arising from a certain elegance—secular, worldly, and profane—of unusual turns, ornamental descriptions, words and phrases, but all the result of artifice. As for this, I strongly and firmly maintain that a preacher ought not to aim at it.[13]

Having disposed of the purpose or final cause of preaching, Saint Francis takes up the matter or material cause, which he finds succinctly stated by Saint Paul in the two words: *Praedica verbum.* The word of God, as found chiefly in Sacred Scripture, will be the matter of preaching, "but," says Saint Francis, who knew the style of his times, "it is necessary that as far as possible the texts be interpreted in a natural, clear, and solid manner." Let the preacher use the four traditional senses of Scripture, literal, allegorical, anagogic, and tropological, since they "supply copious, excellent, and solid matter for preaching, and are very useful for the explanation of doctrine."[14] But special caution must be observed

[13] Boyle's translation, *op. cit.*, pp. 45 f.

[14] The four senses can be traced back through the Middle Ages to Saint Augustine and Saint Ambrose, and still further back to the School of Alex-

in handling the allegorical interpretation. It should arise naturally from the literal sense, and should not be forced, as they force it who find an allegory in everything. It should be kept in good taste, should not be too long, and should be drawn with clarity and common sense. This was a direct hit at many of the sermons of the period, among them the extravagant allegories of Camus, who was the intimate friend but not very apt pupil of his fellow Bishop of Geneva.

The supporting texts in a sermon, which may be taken from Sacred Scripture, the Fathers, or Church Councils, says Saint Francis, should be short and pungent. Preachers who cite lengthy texts weaken their own ardor, and exhaust the attention of the audience. The style should be simple, and the preacher must guard against the long periods of pedants, as well as their gestures, their airs, and their attitudes.

> It is necessary, in a word, to speak with feeling and devotion, simply, candidly, and with confidence, and to be convinced of what you teach and what you inculcate. The great art is to have no artifice. Our words should be inflamed, not by cries or unmeasured action, but by interior feeling. They should come from the heart rather than from the mouth. After all, it is the heart that speaks to the heart; the mouth speaks only to the ears. . . . Language should be clear, neat, and natural, without any display of Greek, Hebrew, or fashionable words. The structure of the discourse should be natural, without preface or studied ornament. I approve of saying, In the first place, at the first point, and In the second place, at the second point, that the people may perceive the plan. . . . The concluding words should be brief, animated, and vigorous. I approve of making as a rule a summary or recapitulation of the discourse, and then saying four or five fervent words by way of petition or exhortation. It is desirable to have in readiness certain familiar exclamations, and to utter them judiciously and in the proper place.[15]

Saint Francis's advice on preaching, as outlined in these few strokes, may seem ordinary enough in our own day, when even in secular public speaking an informal and familiar tone has replaced

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andria and Philo Judaeus. The anagogic sense is the reference to eternal life; the tropological is the moral application. Saint Francis quotes the mnemonic verses of the Scholastics: "Littera gesta docet, quod credis allegoria, Quid speres anagoge, quid agas tropologia."

[15] Boyle's translation, *op. cit.*, pp. 67-69.

the spread-eagle style of earlier generations, but viewed against the background of its own era the letter to Frémiot is remarkable. By contrast, during the very months in which Saint Francis was in Paris in 1618, the Jesuit chaplain of Louis XIII, Nicholas Caussin, was preparing an encyclopedic homiletic manual of well over a thousand double-columned pages, *De eloquentia sacra et humana,* which was then published at La Fleche in 1619 and widely purchased, if not widely read. The spirit of the two works could not be more diverse. It is enough to say that Saint Francis anticipates many points of the Vincentian Method. His recommendations of short texts from Scripture, of neat but natural language, of a functional preface rather than an ornamental one, of clear structure with clearly divided points, are all familiar to the Vincentian tradition. His call for a brief but animated conclusion, consisting usually of a summary and then a fervent petition for Divine aid, and especially his advice to have in readiness familiar exclamations and expressions of emotion to be used in suitable places throughout the sermon, are followed in the conferences of Saint Vincent, and, as we shall see, are paralleled almost verbatim in the official Vincentian formulation of the *Little Method.*

There is an even greater resemblance between the teachings of Saint Francis and Saint Vincent, however, in the plan which each gives for a moral sermon on a virtue or a vice. This is the *Little Method* considered not as a general spirit and style, but as a precise formula for sermon composition. In the section of his letter in which he treats of sermon arrangement, Saint Francis proposes a number of sermon plans. There are four plans for sermons on mysteries, one plan for a sermon on the Gospel, and three plans for panegyrics on saints, but his greatest attention is given to plans for moral sermons. While the other sermon plans allow extensively for moral instruction and would actually develop in many instances into moral sermons, Saint Francis has in mind in the following plans the special purpose of preaching which he had defined above, namely, "to instruct as to virtues and vices: to cause the former to be loved and practiced and the latter to be detested, resisted, and avoided." In his own words, then, let us hear his three plans for such moral sermons.

When you have discovered in the text you are about to explain the virtue to which it refers, you may form the plan of your sermon by

considering in what the virtue consists: its marks, its effects, and the means to acquire or practise it. This has always been my plan. . . .

There is another method, namely, to show how the virtue is upright, useful, and agreeable or pleasant: these being the three classes of goods which men may desire.

Again, the subject may be treated in another way, by pointing out the advantages which the virtue brings, and the evils which follow the opposite vice. But the first method is best.

If you wish to preach on humility, arrange your plan as follows: (1) in what this virtue consists; (2) its marks; (3) its effects; (4) the means to acquire it. . . . Such will be your arrangement.[16]

Saint Francis's statement that "this has always been my plan" is borne out by the transcript of some conferences given to the Visitation nuns in 1618, the same year that brought him together with Saint Vincent. There is even a thumbnail record of a conference, short enough to be printed entire on this page, on "The Spirit of Humility."[17] It follows closely the outline suggested to Frémiot. With the other conferences to the Visitation nuns, so similar to those given later by Saint Vincent to the Daughters of Charity, it is marked by the greatest simplicity and practicality, the very opposite of exhibition or display.

A closer look at the three plans Saint Francis suggests for moral sermons shows that they are closely related to each other. He wrote to Frémiot, "Here you have plans enough to make a beginning, for after a little practice you will make others of your own better than these." If we remember how hurriedly Saint Francis wrote this letter, and how he wished he had been able to revise it before sending it off, we are led to speculate on the improvements he might have made. One obvious improvement, which many preachers would make almost automatically, would be to combine the three plans into one. The difference between the second and third methods is not a great one. Certainly it is not very different to "show how the virtue is upright, useful, and agreeable" and to point out "the advantages which the virtue brings, and the evils which follow the opposite vice." Moreover, the first method deals at one point with the "effects" of the virtue, which again is not

[16] *Ibid.*, pp. 62 f.

[17] *The Spiritual Conferences of Saint Francis de Sales* (Westminster, Md.: Newman, 1943), p. xxv and p. 71.

far from dealing with "how the virtue is upright, useful, and agreeable" or "the advantages which the virtue brings." If, finally, the effects and advantages are the same as "the upright, useful, and agreeable," and these in turn are called by Saint Francis "the three classes of goods which men may desire," it cannot be straining the theory to call them the motives for practicing the virtue. If we do so, the composite plan of a moral sermon becomes an outline of *nature, motives,* and *means,* which even a Vincentian might mistake for the *motives, nature,* and *means* which is the sequence of Saint Vincent's *Little Method.* This is the plan which, as we shall see, was employed by Saint Vincent in his Tuesday Conferences, then made by him the characteristic homiletic theory of the Congregation of the Mission, and finally published in a definitive form in 1666 by his successor, Father Almeras, as *A Summary of the Method of Preaching in Use in the Congregation of the Mission.*

(To Be Continued)

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WHAT DID ST. LUKE MEAN BY KECHARITOMENE?

"Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary."[1] It was with these words that St. Luke, in chapter 1, verses 26-38, began his description of the epoch-making annunciation to the Virgin Mary of man's forthcoming redemption. Even apart from their profound religious significance, these verses are certainly among the most beautiful in the entire Bible. They are arranged into a homey dialogue between a young Jewess of Galilee and the mighty archangel, Gabriel. The angel makes a threefold revelation to the virgin which is followed on her part by a threefold response or reaction. The movement of this little drama will be seen from the following scheme:

Revelation (1): Hail, *kecharitomene,* The Lord is with thee.

Reaction (1): She was deeply disturbed at what he said, and wondered what this greeting meant.

Revelation (2): Stop worrying, Mary, for you have found favor with God. Consider—you will conceive in your womb and bear a son . . . and of his kingdom there shall be no end.

Reaction (2): How will this come about, since I am not having intercourse?

Revelation (3): The Holy Spirit will come upon you . . . because nothing is impossible for God.

Reaction (3): I am the slave of the Lord. Let it happen to me as you say.

In the second and third part of Gabriel's revelation, Mary is informed that because of the special favor she has found with God, she will conceive a royal son. To her question as to the manner in which this will take place, the angel declares that the Holy Spirit

[1] *The New Testament,* Confraternity Text (New York: C. Wildermann Co., Inc., 1952), *Lk* 1, 26.

will bring about a miraculous conception: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee."[2] But, the question is, what was revealed to Mary in the first part of the annunciation? In part, Gabriel's greeting to Mary corresponds with the one he made to Zachary in a previous revelation and which began with the usual introduction of heavenly messengers: "Do not be afraid . . ."[3] But why does the angel address *her* so differently: "Hail, full of grace, the Lord is with thee. Blessed art thou among women."[4] Certainly, this salutation expresses more than Mary's high favor with God. This idea is adequately expressed in the second part of the revelation. What is it then that so disturbed Mary's serenity? What did the angel tell her about herself? Undoubtedly, the answer is to be found in the antonomistic word *kecharitomene,* the Greek word that immediately follows Gabriel's "hail" or "peace be to you."

It might be well to preface our remarks on this word with the observations of Origen and St. Ambrose. Origen writes: "Since the angel greeted Mary in new terms—terms that I have been unable to find in all of Scripture, it is necessary to say something about it: *Chairæ kecharitomene.* Accordingly, I do not recall having read this in any other spot in the sacred books; what is more, it is not to a man that these words are addressed: *Chaire kecharitomene:* it is a greeting exclusively reserved to Mary."[5]

Evidently, this passage inspired St. Ambrose when he said of the Blessed Virgin: "She is startled by this new formula of benediction which has never been read, never been used before. For Mary alone was this greeting reserved."[6]

The remark of the Alexandrian teacher, taken over by the bishop of Milan, supposes that both of them attached to the word an extraordinary and sublime connotation. We should not forget either that the mother tongue of Origen was Greek and that he must have understood perfectly the meaning of the word as it was used in those first centuries.

[2] *Ibid., Lk* 1, 35.

[3] *Ibid., Lk* 1, 13; *Lk* 2, 10; *Tob* 12, 17; etc.

[4] *Ibid., Lk* 1, 28.

[5] Origen, *Homil. 6, in Lucam, PG,* XIII, 1815.

[6] St. Ambrose, *Expositio Evangelii Secundum Lucam, PL,* XV, 1554, p. 555.

GRAMMATICAL AND ETYMOLOGICAL SIGNIFICANCE OF KECHARITOMENE

Kecharitomene is the perfect passive participle (feminine) of *charitoo,* a late Hellenistic verb. Like other verbs ending in *oo* (such as *thaumatoo,* fill with wonder; *spodoomai,* burn to ashes; *haimatoo,* turn into blood; *karoo,* plunge into deep sleep; *ommatoo,* furnish with eyes;[7] it expresses the full intensity of an action. In this case the action—as any dictionary will reveal—is one of "favoring" or "gracing." There is but one other instance of its use in the New Testament, in *Eph.* 1:6. The verse reads: *eis epainon doxes tes charitos autou, hes echaritosen hemas en to egapemeno.* Such a mode of expression is very emphatic and finds frequent parallels in St. Paul. A few examples are: "on account of His great love with which He has loved us,"[8] "of the calling with which you are called,"[9] "by means of the consolations with which we ourselves are consoled."[10] A possible translation of the Greek phrase above would be: "to the praise of the glory of His grace with which He has thoroughly graced us."[11] In other words, God is shown to have completely exhausted His favor and grace upon mankind through the redemption of His beloved Son.

Divine favor is likewise expressed by *charitoo* in *The Testament of The Twelve Patriarchs:* "When I was in chains, the Savior showered His favor upon me and set me free *(ho soter echaritose me en desmois, kai eluse me).*"[12] Again, we read in *Hermes the Pastor:* "The Lord then seeing their simplicity and entire childliness made them abound in the labors of their hands, and thoroughly favored them in all their undertakings *(ho oun kurios idon ten aploteta auton kai pasan nepioteta eplethunen autous en tois kopois ton cheiron auton kai echaritosen autous en pase praxei auton).*"[13] In these instances of the verb the emphasis is upon the

[7] *Ommatomenos,* the perf. pas. part. of this verb, was employed by the poets to describe the Argus as "all-eyes."

[8] *The New Testament, op. cit., Eph* 2, 4.

[9] *Ibid.,* 4, 1.

[10] *Ibid., 2 Cor* 1, 4.

[11] The Peshitto has: ". . . grace which He has poured out *(Sephah)* upon us."

[12] *The Testament of the Twelve Patriarchs, PG,* II, 1125.

[13] J. B. Lightfoot, *The Apostolic Fathers* (London: Macmillan and Co., 1912), p. 392.

exhaustiveness of the action. *Charitoo* seems to have been the best expression of God's ineffable beneficence to man.

With these preliminary observations we may logically deduce a general meaning for the word *kecharitomene*. Its reference is obviously to a woman who has been thoroughly favored or graced by God. Michael J. Gruenthaner, S.J., in his article "Mary in the New Testament," sums up the grammatico-etymological significance of the word very nicely: "It denotes one who has been and still is the object of divine benevolence, one who has been favored and continues to be favored by God, one who has been granted supernatural grace and remains in this state."[14]

This is perfectly true. For the perfect passive participle of every Greek verb conveys the notion of having received something in the past and of possessing it now in a stable fashion. Thus, it is distinguished from the present passive participle which emphasizes the reception of some action *hic et nunc*. Now, these and like considerations lie behind most of the translations of the word as found in versions of the Bible made during the last few centuries. Translators have felt that as long as they suggest some idea of God's favor to Mary and her possession of that favor at the time of the Annunciation, and as long as they include a certain intensity of that action, their renderings must be deemed legitimate.[15] And with nothing more than syntax and a dictionary to go by we would have to admit that *kecharitomene* might mean as little as "one who has been especially favored by her destiny to be Mother of Christ." Yes, this would be a possible interpretation, and we could have no quarrel with Protestants where they keep to this minimum. However, we have the best possible assurance that the word means more than this. I refer to the assurance that the *usage* of *kecharitomenos* affords us. For, after all, it is usage that reveals to us all those subtle overtones of a word—overtones that a cold grammatico-etymological analysis can never hope to capture. It is the "life" of a word that tells us most about it. We must therefore inquire into that life.

[14] Michael J. Gruenthaner, S.J., "Mary in the New Testament," *Mariology*, edited by Juniper B. Carol, O.F.M. (Milwaukee: Bruce, 1954), I, 85.

[15] Certain English translations, however, appear to be wholly uninfluenced by these considerations, e.g., the *Revised Standard Version*, the translations of James Moffat, J. B. Phillips, Edgar J. Goodspeed, etc., obstinately hold to "favored one." The *Authorized King James Version* reads, more honestly, "highly favored one."

THE "LIFE" OR USAGE OF THE WORD KECHARITOMENE

It is interesting to note that *kecharitomenos* still lives in the Greek language. It is still more interesting to note what any modern Greek-English dictionary will quickly tell you—that the word is purely adjectival. It is true, of course, that grammatically it is already an adjective of sorts—a verbal adjective. What I mean to say is that *kecharitomene* in its present usage is totally devoid of its verbal aspect—it is purely adjectival. Dictionaries give as possible meanings: "graceful," "lovely," "happy," "blissful," etc. To confirm this current usage I recently inquired about the word in a little Greek restaurant. At first the gentleman I was interrogating seemed puzzled. "I don't know exactly how to say it," he stammered. Then suddenly his fact lit up. "*Charitomenos* means beautiful—very beautiful," he said happily—the initial *chi* sounding like a rough breathing, "and so does *kecharitomenos.*"

This started me wondering. Perhaps *kecharitomenos* even at the time of St. Luke and his gospel account was a "pure" adjective. The other Greek verb for "favoring," *charizomai,* was purely adjectival in its perfect passive participle *kecharismenos.*[16] In order to find out more about the word and the meaning attached to it by St. Luke (and his contemporary Greek readers), I searched for instances of its use in those early centuries preceding and following his account.

The early instances of the use of *kecharitomenos* are rare. Undoubtedly the reason for this is—as will be evident from the examples that follow—that the word could be applied to very few things without exaggeration. In this regard it is perhaps like our word "tremendous" or "magnificent," though we are much more prone to frank exaggeration than the fastidious Greeks.

A. The book of *Ben Sirach (Ecclesiasticus)*—originally written in Hebrew (200-180 B.C.)—was later translated into Greek by Sirach's grandson (c. 132 B.C.). Another Greek version followed shortly after (c. 80 B.C.) from a secondary Hebrew text. Certain of these extant Greek manuscripts give us an instance of the use of *kecharitomenos* in chapter 9, verse 8. This chapter, like most

[16] *The Greek-English Lexicon* of Liddell & Scott gives "pleasing," "acceptable," "welcome" as its usual meanings and shows that it was used as such even in the *Iliad* and *Odyssey.*

of the book, is devoted to the "do's and don't's" of a young man's daily life. Here Sirach is admonishing caution against certain occasions of impurity:

5. Do not look closely at a girl,
   Or you may be ensnared in penalties on her account.
6. Do not give yourself to prostitutes,
   So that you may not lose your inheritance.
7. Do not look around in the streets of the city,
   And do not wander about the unfrequented parts of it.
8. Avert your eyes from a beautiful woman, *(Apostrepson ophthalmom apo gunaikos kecharitomenes)*
   And do not look closely at beauty that belongs to someone else.

Here *kecharitomenes* translates the Hebrew adjective *eshet* meaning beautiful or charming. *Eumorphos* is the rendering in other manuscripts (Swete) and is undoubtedly more accurate.[17]

B. In chapter 18, verse 17, of the same book we find *kecharitomenos* again used. The author is warning his readers in this section against uncharitable speech:

15. My child, do not spoil your good deeds,
    Or when you make any gift cause pain by what you say.
16. Does not the dew assuage the scorching heat?
    So a word is more potent than a gift.
17. Is not a word better than a gift?
    Both mark the perfect man.
    (Ouk idou logos huper doma agathon:
    Kai amphotera para andri kecharitomeno.)

We no longer have the original Hebrew that Sirach's grandson translates here by *kecharitomeno*. But it is evident from the context what meaning should be attached to the word. A man's good deeds are spoiled unless his tongue is well bridled. Now, the *kecharitomenos*—the perfect man—habitually includes charitable speech with his other good works. In chapter 9, verse 8, above we

[17] Actually, *kecharitomenes* is a stronger word than the Hebrew, as we shall see, and suggests extraordinary loveliness rather than mere beauty.

saw that *kecharitomenos* referred to physical integrity. Here integrity is also meant—but integrity of the soul rather than of the body. It describes a man whose deeds are all good without exception—an ideal and perfect man.

C. Symmachus, though an Ebionite according to Eusebius, will always be known as one of the great translators of the Bible. He put forth a unique version of the Old Testament (192-211 A.D.) distinguished both by its impeccable Greek and its freedom from Hebraisms. It is in his version of the book of Psalms that we find *kecharitomenos* again used. *Psalm 17,* verse 26, furnishes the instance. David, on the day he was rescued from the hand of Saul, addressed this hymn of praise to the Lord. He declares that it is because of his uprightness that the Lord made him victor, for the Lord's attitude towards men is conditioned by their attitude towards Him:

25. So the Lord requited me in accordance with my uprightness,
And in accordance with my cleanness of hands in his sight.

26. Toward the holy You show Yourself holy;
Toward the perfect You show Yourself perfect.
(Meta tou kecharitomenou charitothese)

The Hebrew adjective (used here as a noun) which *kecharitomenou* translates is *tamim. Tamim* is used frequently in the Bible. In *Lev* 3, 9 and 25, 30 it means "full" or "complete"; in *Ex* 12, 5; *Lev* 1, 3; *Prov* 1, 12 and *Ps* 7, 22 it suggests absolute integrity; and in *Ps* 18, 8; *Job* 36, 4 and 37, 16 it describes the infinite perfection of God's Law and knowledge. In the present instance—as in *Gen* 6, 9 where Noah is under consideration—*tamim* indicates a man who adheres perfectly to the divine law (whether it be natural or positive). It is this sublime word that Symmachus translates by *kecharitomenos.* Evidently, to him and his contemporaries it meant far more than certain opponents of the faith would care to admit.

D. *The Acts of St. Philip,* condemned by Pope Gelasius as apocryphal, was probably composed at the end of the fourth or the beginning of the fifth century. Philip, addressing the good-willed Hiereus who had attempted to ruin the evil plans of his compeers against the saint, observes: *Kecharitomenos (su) en eirene christou,*

hoti ouk esti dolos en te psuche sou.[18] (The Bollandist reading begins: *Kai charitoumenos,* etc.) The subordinate clause helps us to determine here the meaning of *kecharitomenos.* "For there is no treachery in your heart" is simply the negative side of "You are a perfect man in the peace of Christ." Previously, Christ had observed that Nathaniel was a true Israelite in whom there was no guile. Such a man could truly be said to be full of Christ's peace—to be a perfect man. Thus the meaning of *kecharitomenos* does not differ from that of the last two instances mentioned.

E. Because of its Gnostic tendencies, *The Acts and Martyrdom of St. Matthew* has been considered to be a work of the third or fourth century. (Possibly, it is even later.) In the opening paragraph of the book we find *kecharitomenos* used to describe the transcendant beauty of the glorified Christ Child:

> About that time Matthew, the bold apostle and evangelist of Christ, was abiding in the mountain resting, and praying in his tunic and apostolic robes without sandals; and, behold, Jesus came to Matthew in the likeness of the infants who sing in paradise, and said to him: Peace be to you, Matthew! And Matthew having gazed upon Him, and not knowing who He was, said: Grace to you, and peace, O perfectly beautiful child *(paidion kecharitomenon).*[19]

Later on, referring again to the Child's beauty, he says:

> The sight of you has thoroughly delighted me, O Child . . . for your face shines more than the lightning.

We may conclude that the author of these *Acts* regarded *kecharitomenos* as an adequate expression of that flawless beauty that pertains to a glorified body. A word such as this is not used lightly!

F. St. John Chrysostom, commenting on St. Paul's use of *charitoo* in his *Epistle to the Ephesians,*[20] employs *kecharitomenos* to describe the sublime mystery of grace in man:

> He does not say "He has graced us" *(echarisato)* but "He has thoroughly graced us" *(echaritosen).* That is to say, He has not only freed

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[18] Bonnet, *Acta Apostolorum Apocrapha* (Leipzig, 1891-1898) II, p. 21, l. 18.

[19] *Ibid.,* I, p. 218, l. 2.

[20] See page 3 where this passage is considered.

us from our sins, but He has also made us fitting objects of His love. It is as though one were to take a leper, wasted by distemper and disease, by age and poverty and famine, and were to turn him all at once into a graceful youth, surpassing all mankind in beauty, shedding a bright lustre from his cheeks and eclipsing the sun-beams with the glances of his eyes; and then were to set him in the very flower of his age, and after that array him in purple and a diadem and all the attire of royalty. It is thus that God has arrayed and adorned this soul of ours, and clothed it with beauty, and rendered it an object of His delight and love. Such a soul angels long to look upon, nay, even archangels, and all the Saints . . . Consider what terrible words we started with and what perfectly beautiful words we utter now—*Hora gar hoia pro toutou epiblabe phtheggomenoi, hoia kecharitomena hremata phtheggometha nun.*[21]

Here *kecharitomena* sums up all the glorious realities that precede it. There seems to be nothing too wonderful—not even the divine order of grace—for its comprehension!

Judging from these rare instances of the use of *kecharitomenos* we may legitimately conclude: 1) that the word was purely adjectival in those early centuries immediately preceding and following the time of St. Luke (even apart from the dictates of context, wherever the word that it renders is preserved that word is an adjective); 2) that it was commonly used to describe integrity of body or of spirit; 3) that only the context could specify which sphere was intended (context limits instances A and E to the material and B, C and D to the spiritual spheres respectively); 4) that only a further specification by the context could warrant a further limitation of this integrity in either sphere (the contexts of instances B, C and D are concerned solely with the spiritual integrity that pertains to a man who *lives* and *acts* perfectly).

With this in mind, what can be said of its use in *Luke* 1, 28? Does the context give us any clues? I believe so. The words *ho kurios meta sou,* immediately added to *kecharitomene,* relegates Mary's integrity to the spiritual sphere. But beyond this there is no further specification. It would appear that in this instance *kecharitomenos* must retain its most unlimited spiritual force, penetrating, as it were, to the very depths of the soul and describing

[21] John Chrysostom, *In Epistolam Ad Ephesios Commentarius, PG* LXII, 14, 1, 3.

one who not only lives a life of perfect virtue, but who *is,* in her inmost being, integral.

To confirm this opinion we need only consider a few ideas that the early Greek Fathers found included in the word. We have already cited Origen as an early witness to the transcendency of the word. In the following century St. Epiphanius (d. 403) offers a valuable remark. He speaks of "pleading with her who is *kecharitomene* in every respect"—*Sunegorountes te kata panta kecharitomene hos eipen ho Gabriel.*[22] *Kata panta,* obviously included in the word used by Gabriel, is here given special emphasis by the saint. Theodotus of Ancyra (d. 445), commenting on the angelic salutation, writes: "Hail, *kecharitomene,* who art all venerable, all glorious, all good, incomparable, transcending all brightness, etc."[23]

St. Anastasius I (d. 599), Patriarch of Antioch, calls Mary "the only one among the virgins who is *kecharitomene,* the beautiful one, the spotless one, the holy one"—*Ten monen en parthenos kecharitomene, ten kalen, ten aspilon, ten hagian.*[24] In his homily on the feast of the Dormition, St. Modestus (d. 634), Patriarch of Jerusalem, writes: "Christ chose her (Mary) among all rational and spiritual creatures to make her His all-holy mother, and filled her with grace to a supreme degree"—*Ekiexamenon genesthai panagian metera auto kai huperteran tou pantos charitosanta auten.*[25] As in the quotation from Epiphanius above, *huperteran tou pantos* apparently represents the central idea contained in *kecharitomene*—the word that inspired this statement. St. Germanus (d. 729), Patriarch of Constantinople, says that the angel Gabriel finds Mary "through and through pure and irreproachable" —*Hole di' holou kathara kai ameptos tugchanousa.*[26]

St. John Damascene (d. 730) sees Mary as *kecharitomene* in the strict sense of the word and draws certain conclusions: "Hail, truly *kecharitomene,* who art altogether more holy than the angels and more honorable than the archangels"—*Chaire, ontos kecharitomene,*

[22] Epiphanius, *Haereses, PG* LXXVIII, 737.

[23] Theodotus, *Homil. In Incar., PG* LXXVII, 1528 (Migne has only a Latin translation: "Ave, gratia plena . . . quae tota venerabilis, tota gloriosa, tota bona es, incomparabilis, omnem claritatem superans, tota lucis fulgoribus concreta . . .").

[24] Anastasius, *Serm. III In Annunt., PG* LXXXIX, 1388.

[25] Modestus, *Homil. In Dormit. B. Mariae, PG* LXXXVI, 3284.

[26] Germanus, *Homil. In Annunt. Deiparae, PG* LXXXXVIII, 328.

hotiper hagiotera su ton aggelon kai timotera ton archaggelon.[27] He continues: "You are more admirable than the Thrones, more regal than the Dominations, of greater power than the Virtues, superior to the Principalities, more sublime than the Powers, more beautiful than the Cherubim and more august than the Seraphim."[28] The author of a spurious work found among the writings of St. John Chrysostom finds limitless grace suggested by *kecharitomene:* "Hail, *kecharitomene,* the infinite grace of the holy virgin"—*He charis he aperantos tes hagias parthenou.*[29]

One last remark. Every translator is an exegete. He must first understand the meaning of the original language before he can express it in a new language. It naturally follows that the early translations of the New Testament can be particularly valuable in determining the meaning of *kecharitomene.* The most noteworthy of these early versions are: 1) the Bohairic (N. or Lower Egypt) belonging to the Coptic group and usually assigned to the fifth century; 2) the Sahidic (S. or Upper Egypt) belonging to the same group as above and probably originating in the third century. The former is considered the Coptic version par excellence, exhibiting great skill and precision in translation; the latter is distinguished by its greater antiquity; 3) the Peshitto of the Syrian group written by Rabbula, Metropolitan of Edessa (411-435); 4) the Old Itala (c. 180); 5) the Latin Vulgate (383) of St. Jerome—unquestionably the most perfect translation of all. These versions have, in their respective languages and dialects, given the same rendering for *kecharitomene.* It is our familiar "full of grace."[30] Apparently, this phrase more closely approximated the meaning of the word as it was understood by the translators—and they were all proficient in Greek—than any other. From what has already been said in this article, it is easy to understand why it was translated in this fashion. The authors—knowing that the word was a pure adjective signifying perfect integrity on the spiritual

[27] John Damascene, *Homil. In Annunt., PG* LXXXXVI, 656.

[28] *Ibid.*

[29] *Orat. In Christi Natalem Diem, PG* LXI, 737.

[30] "Full of joy," the translation of the Armenian and Ethiopic Versions (fifth century), probably resulted from a confusion between *charis* and *chara.* The Gothic Version (c. 350) has "happy in grace." The Syriac Version of Jerusalem, taking its lead from other words of the angelic messenger, reads "who have found grace."

plane—concluded that "full of grace" was the ideal rendering. It said everything that *kecharitomene* said, and perhaps it said it better.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for October, 1908, bearing no signature but apparently contributed by the Editor, Fr. Heuser, is entitled "The Jubilee Gift to Pius from his Clergy." The article summarizes the Exhortation *Haerent animo penitus* which the saintly Pontiff had recently issued on the qualities of a good priest, and calls for a renewal of fervor and zeal among priests as the best gift they could give the Holy Father on the occasion of his golden jubilee in the priesthood. . . . Fr. M. Martin, S.J., of St. Louis University, writes on "Church Law Regarding the Ministry of Ecclesiastical Burial." He tells us that if a person chooses for his burial rites a church different from his parish church, his own pastor has the right to conduct the body to this other church, for which he is to receive one-quarter of the emolument, while the pastor of the church in which the funeral rites are conducted is to receive the remainder of the stipend. . . . Fr. A. B. O'Neill, C.S.C., of Notre Dame, contributes an article on "The Priests' Communion League," an organization established in Rome in 1906, for the purpose of promoting frequent Holy Communion among the laity. . . . Fr. F. A. O'Brien, of Kalamazoo, Mich., suggests some practical ways of fostering devotion to the Blessed Sacrament among the faithful, such as the establishment in each parish of the Confraternity of the Blessed Sacrament. . . . Fr. T. Slater, S.J., writing on "The Moral Aspect of Commercial Stockwatering," distinguishes various types of business techniques included under this heading, and expresses the opinion that some forms may not be opposed to the natural law. . . . Dr. James J. Walsh writes an interesting account of one of the Popes of the thirteenth century, under the heading "John XXI, Philosopher, Physician, Pope.". . . The Analecta contain the complete Latin text of the Exhortation to the clergy, issued on August 4, 1908, to the priests of the entire world by the Sovereign Pontiff, Pius X, on the occasion of his sacerdotal golden jubilee.

F.J.C.

HAERENT ANIMO—AFTER FIFTY YEARS

The past fifty years have witnessed a trilogy of papal documents on the Catholic priesthood: The exhortation, *Haerent animo* of St. Pius X, the encyclical, *Ad Catholici sacerdotii* of Pope Pius XI and the exhortation *Menti nostrae* of Pope Pius XII.[1] Each in its own way has exercised tremendous influence on the education and information of seminarians and priests in the twentieth century. This year commemorates the fiftieth anniversary of the first of these documents which is no longer as well known as the latter two, but has so much to offer that its golden jubilee anniversary should not pass without its inspiring message being brought to the attention of the clergy and especially to those who in a particular way are devoted to St. Pius X, the model of the parish priest.

We shall divide our paper into four parts, recalling first, the crisis of Modernism which helped to set the pattern of the exhortation; secondly, its style and general content; thirdly, its forceful teaching on the necessity of prayer and daily meditation in the life of the priest; and finally, the value and influence of this teaching today.

BACKGROUND

At the turn of the century the dark cloud of Modernism had begun to cast its long, foreboding shadow over the Church. It had not moved in from outside, but had formed and risen within the Church itself. Of all the dogmatic errors that have had their origin in the bosom of the Mystical Body, Modernism was the most dangerous and pernicious, because it was, in fact, a synthesis of all heresies. Whereas in the past heretics denied one or another revealed truth as in the Trinitarian and Christological controversies,

[1] *Haerent animo, Acta Pii X,* XIV, 237 ff. *Ad Catholici sacerdotii, AAS,* XXVIII (1936), 5 ff. *Menti nostrae, AAS,* XLII (1950), 657 ff. In this paper we shall use the English translations of these documents found in *The Popes and the Priest of Today,* ed. by G. Montague (Dublin: Clonmore and Reynolds, Ltd., 1957). We shall refer to it as *The Popes.* Both *Haerent animo* and *Menti nostrae* were written on the occasion of the fiftieth anniversary of ordination to the priesthood of the respective pontiffs. Pope Pius XI for his golden jubilee published *Mens nostra,* a letter on the importance, utility and manner of making retreats both for the clergy and the laity, *AAS,* XXI (1929) 689 ff. Later in 1935 he wrote *Ad Catholici sacerdotii.*

Modernism sought to undermine all revealed truths by denying the nature of divine revelation, and consequently giving only a human, fallible origin to the truths which the Church held were spoken by God. Had Modernism been successful, it would have destroyed the whole edifice of the Church's dogmatic teaching which is the foundation of Catholic life and spirituality.

Beginning in France and spreading to Italy and other European countries, Modernism had a tremendous attraction to the twentieth century mind, both clerical and lay, because it appealed to man's egoism placing great stress on his personal religious experience. Based on partial truths, it deceived many and left others in a state of intellectual bewilderment, until in 1907, St. Pius X dispelled the cloud of darkness by publishing his remarkable encyclical *Pascendi dominici gregis* in which he condemned the errors of Modernism and reconfirmed the objective value of the Church's teachings.

But even after *Pascendi* there were some priests who refused to submit to the warnings of the Holy See, and on October 22, 1907, George Tyrell in England was deprived of the Sacraments. The following year on May 4, 1908, Alfred Loisy, priest and biblical scholar, and one of the most important figures in the crisis of Modernism, was excommunicated. Both died unreconciled to the Church. Besides these sad defections several other priests remained under a cloud of suspicion either because of their teachings or their associations. Such an unhappy state of affairs tended naturally to create an atmosphere of strained restlessness among some sections of the clergy. Finally, if we add to this unhealthy state the feeling in other circles that some priests, especially the young, had an exaggerated spirit of independence, or were not properly disposed to lead the people in the way of virtue, we have a fair picture of some of the clerical problems that afflicted the soul of St. Pius X as he prepared to celebrate the golden jubilee of his ordination to the priesthood.[2]

Troubled in heart but motivated by the desire "to restore all things in Christ," the saintly Pontiff seized upon his jubilee as an opportunity to address the clergy to recall them to the ideals of the priesthood and to point out the means to attain them. The result

[2] Cf. C. Confalonieri, "Pio X e i Seminari," in *L'Esortazione "Menti nostrae" e I Seminari* (Città del Vaticano: Sacra Congregazione dei Seminari e delle Università degli Studi, 2nd ed. 1955), 298 f.

was his immortal exhortation *Haerent animo,* published on August 4, 1908, in which he wrote:

> We add to the exhortations of the bishops Our own exhortation, addressed particularly to those who are slothful or who are straying from the right path that We may recall them to a better state. We wish also to encourage others by showing the way in which each may strive wholeheartedly day after day to be in truth as the Apostle so beautifully expressed it, "a man of God" and thus fulfill in himself all that the Church rightly expects.[3]

THE STYLE AND GENERAL CONTENT

Unlike many papal documents, this letter bears an extraordinary personal touch. It is a cry from the troubled heart of the Vicar of Christ, who pleads with his priests, as a father with his children, to look into their souls and to reconsider their divine calling. It is not a complete, magisterial address to the Catholic world on the origin, dignity and duties of the priesthood, together with detailed instruction on the training of candidates, such as we find in the subsequent encyclicals *Ad Catholici sacerdotii* of Pope Pius XI and *Menti nostrae* of Pope Pius XII, but rather a warm, personal, affectionate appeal to all priests, the fallen, the good, and the saintly, to walk worthily in the footsteps of Christ. A pledge to conform to this high ideal is the only gift that the holy Pontiff, sorrowfully aware of the inroads of Modernism, desired of them on the occasion of his golden jubilee. Yet, in spite of the relative brevity of the exhortation, its value lies in the solid principles of Christian perfection that it presents to priests—but which are valid for all Christians—principles that do not change with the times.

The letter opens with a clear and exalted picture of priestly holiness which a candidate must have when he presents himself to the bishop for ordination and which he must strive to increase throughout his life. "The difference between the priest and the good layman should be as great as that between heaven and earth, for the virtue of the priest ought to be guarded not only against grave sins but against even the smallest fault."[4] In this descriptive

[3] *The Popes,* 12.

[4] *Ibid.,* 15. His Holiness bases his teaching on the Holy Fathers and the Doctors of the Church.

definition we should not only notice the negative aspect of holiness, freedom from even slight sins, but its positive aspect. This consists in the presence of the whole supernatural organism of sanctifying grace, infused virtues and the gifts of the Holy Ghost together with the cultivation of all the virtues, especially the so-called passive virtues, namely, humility, obedience and self-denial, that shone so clearly in the life of Christ, the Priest, and which were woefully absent in the lives of some priests fifty years ago. It was a failure to cultivate these passive virtues, says St. Pius X, that led some to unbridled pride, insubordination and ultimately to their downfall. Consequently, there is only one avenue open to the priest, and that is to live each day in the grace of God with the determination to grow in the likeness of Christ, fully convinced that to lack holiness is to "lack everything."[5]

But what are the special means to preserve and nourish priestly holiness? Here His Holiness borrows from the rich wealth of the Church's tradition and presents the fundamental exercises of Christian asceticism that are the normal means to attain Christian perfection in any walk of life and *a fortiori* in the life of a priest who has a special obligation to strive for perfection. These means are: prayer, especially mental prayer, spiritual reading, the daily examination of conscience, frequent confession. To these he adds the practice of the virtue of purity, reverence and obedience and above all charity toward fellow priests and our neighbor. Finally, in his parting appeal he recommends yearly retreats (not too common at that time), monthly days of recollection and closer co-operation among priests, especially through associations (e. g. Unio Apostolica) to foster mutual aid and to encourage the study of the sacred sciences. To anyone familiar with present day text books on the spiritual life, it is obvious that in *Haerent animo* St. Pius X gave to his priests a compendium of Ascetical Theology adapted to their particular vocation.

To examine each of the means proposed by His Holiness would take us too far afield. Furthermore, they are developed sufficiently in current text books on the spiritual life. But the emphasis he gives to prayer and especially to the necessity of mental prayer is so important and has exercised such great influence that it deserves special comment.

[5] *Ibid.*, 17.

PRAYER

Speaking of prayer, St. Pius X states categorically: "Let us hold it as a fundamental truth that if a priest wishes to live up to the standard required by his office and his calling he must give himself with intense earnestness to prayer."[6] The priest who listlessly takes up his breviary daily to recite his office in a slovenly, routine manner, who scarcely ever prays for himself or others once he puts down the breviary, or leaves the altar, is simply fulfilling the bare essentials and obviously does not have an intense earnestness in prayer. Neither does the recitation of a multitude of private prayers necessarily produce the spirit of prayer. What the priest must do is to resolve to pray at stated intervals each day and then carry out this program faithfully. This practice will help him attain a spirit of recollection whereby he will easily and frequently turn his thoughts toward God and the things of God following the example of Christ, who went frequently to the temple to pray, who raised his eyes and lips to heaven while talking to the multitude, who passed whole nights in prayer and spent the last moments on earth in communion with His Father. The sincere priest, therefore, will not be governed by his feelings and emotions. He will pray whether it offers him pleasure or not. He will persevere even if he does not perceive its good effects. For earnestness in prayer means a willingness to pray in season and out of season, because even when not motivated by the highest love it is born of a conviction that man owes God continual adoration, praise and thanksgiving, and that he and his fellow man are always in need of forgiveness and divine aid.

THE NECESSITY OF MEDITATION

Earnestness in prayer is acquired through meditation which more than any other exercise produces and sustains this habit of mind. "The first point with regard to prayer is that a certain time should be set aside every day to meditate on things eternal."[7] To many priests these words may sound severe. For the fruits of meditation are not often apparent; other ways of prayer seem to be equally as good, for example, the practice of ejaculatory prayer, and one can think of many apostolic works of charity that offer a legitimate

[6] *Ibid.*, 18.
[7] *Ibid.* 19.

excuse to omit regular mental prayer. But for St. Pius X there is no alternative. Daily meditation is a necessity.

But how necessary is it? What obligation did His Holiness wish to impose upon his clergy? Theologians are in agreement that St. Pius X did not impose a new law obliging priests to daily meditation, but rather presented them with a very strong recommendation that cannot, however, be passed over without grave neglect to the priest's spiritual life. St. Pius X says: "No priest can omit this without being guilty of serious negligence and without grave loss to his soul."[8] Consequently, to omit daily meditation is to neglect an ordinary means to sanctity.

If meditation is necessary to grow in sanctity, it is equally important for success in apostolic work. Hence, any priest who omits daily meditation regularly can assure himself that he is not only neglecting his own spiritual life, but that he has ceased to be a good shepherd. Of such priests St. Pius X says:

> Unaccustomed as they are to speak with God, when such priests speak to others about Him, or try to instruct them in the truths of Christianity, they lack the divine spirit, and the Gospel in their hands seems almost without life. Their voice, however striking, prudent and eloquent it may be, is not the voice of the Good Shepherd, to which the sheep hearken unto their salvation; it is but empty noise and passing vanity, often bearing fruit only in pernicious example, to the discredit of religion and the scandal of the good. So also is it with the whole life of such a man; it produces no lasting results or, at most, only results of short duration, since there lacks that heavenly dew which "the prayer of him that humbleth himself" calls down in great abundance.[9]

MEDITATION NOT OUTDATED

The teaching of the Holy Father is clear enough, but there might be a suspicion that his insistence on the necessity of daily meditation was a timely answer to the clerical problems of the day, but is no longer opportune and much less necessary especially since the flowering in our own day of the liturgical movement. But such an objection is groundless. In the first place, the perrenial temptations that make war on priestly holiness never cease. Daily meditation will

[8] *Ibid.*, 19.
[9] *Ibid.*, 20.

always be an effective weapon against them. Secondly, the liturgical movement does not supplant the need of meditation, but, on the contrary, supposes it and will prove ineffective without it.

Perhaps these two answers should be amplified. In the light of St. Pius X's teaching let us first consider the matter of temptations. The specific objects of temptation that confronted the priest fifty years ago may differ from those that afflict the priest today, but fundamentally they have the same source: the world, the flesh and the devil. It may be, too, that the priest of today is faced with even greater moral problems. In our country, for example, the priest is often beset with complex administrative and educational problems that bring him into contact with worldly and sometimes, to use an expression of St. Pius X, "with perverse people," who are often an occasion of serious temptation against faith, hope, charity, temperance and humility. Engrossed in administrative work from day to day the priest is tempted to come down to the level of the business and commercial world, to think, plan and scheme from a purely utilitarian point of view. In this atmosphere money can become a powerful, mesmerizing attraction, occupying continually the whole mind of the priest. Buildings, furniture, the latest mechanical devices and equipment that offer efficiency and comfort are apt to become more absorbing than the dull, uncooperative, sometimes rebellious souls that he finds within the borders of his parish. It is then that daily meditation becomes absolutely essential, for it alone can purify the mind, give strength to priestly ideals and preserve the priest from becoming a professional business man instead of a shepherd of souls.

Some priests, it is true, find no inordinate attraction in administrative affairs, but they are nonetheless exposed to other forms of worldliness that slowly but surely put to death the spirit of holiness. In this class there is not only the priest who can make his own daily schedule, but even the priest tied down to a rigid program in the classroom. On the pretext that he must keep abreast of the times, or that he needs relaxation, he can give far too much time to the reading of newspapers, worldly books, and magazines and to long exhausting forms of recreation. He can become mentally and spiritually dissipated, lacking zeal, soothing his conscience by telling himself that he is no worse than others. Worldly in mind and sensual in taste, he soon becomes an easy prey to violent tempta-

tions. What can save a priest from such a fate, if not daily meditation in which he has Christ before his eyes to trouble his conscience, to remind him of his vocation, and to inspire him to deny himself and take up his cross?

The liturgical movement has no doubt made many priests more conscious of their exalted dignity and inspired them to better appreciate the holy things they handle. And no one, surely, can measure the spiritual good that comes to the priest from confessions patiently heard, Masses devoutly offered and sermons prepared and preached. Nevertheless, the fact remains that it is foolhardy to think that liturgical actions of themselves will fortify the priest with the graces necessary to be worthy of his vocation. Does not experience teach the contrary? Has not the liturgy been sometimes performed with coldness, carelessness and even unworthily? Every liturgical action of the priest presupposes that he first perceives in his mind and feels in his heart what he expresses in word and action. It is not enough, therefore, for the priest to offer Christ, the Host. He must offer himself in union with Christ. Yet, it is meditation on Christ the Priest and Victim that gives the priest the proper disposition to ascend the altar in the likeness of the Saviour of Calvary, or in His name administer the sacraments worthily. Furthermore, unless the priest is constantly conscious of his role as mediator between God and man, which is the fruit of meditation, he will not bring to his divine office the awareness that in him the whole Church is lifted up in prayer and adoration. Therefore, to dig down deep in Christ through meditation should be the special study of every priest. For, unless he "considers in his heart," Christ will not be formed within him, and his love for souls will slowly fall away. Between him and the good layman there will not be that difference that exists between heaven and earth. In this age as in the days of St. Pius X daily meditation remains an ordinary means of priestly sanctity.

INFLUENCE OF HAERENT ANIMO

As we look back over the past fifty years we are curious to know what effect the Pope's teaching on daily meditation had on the lives of the clergy. It would be a herculean task to try to evaluate it, but we can at least gather some idea of its influence by examining the Church's subsequent legislation and teaching which, we may be

sure, is being executed by those in responsible positions. For example, the Code of Canon Law, begun under St. Pius X and finished after his death, reflects the teaching of *Haerent animo* when it imposes on bishops the duty to see that priests "daily set aside a certain period of time for meditation."[10] The same obligation burdens religious superiors in regard to their subjects.[11] As for seminarians it is also the bishops who must see to it that they give some time each day to meditation.[12] Moreover, more recent spiritual writers refer to the *Haerent animo* as an argument from authority to prove the necessity of daily meditation for priests and for all Christians striving for perfection.[13] Finally, Pope Pius XII in his encyclical on the priesthood reasserts the teaching of his predecessor most emphatically: "Wherefore, in all truth must we assert that the special efficacy attached to meditation cannot be supplied by any other means and, consequently, that nothing else can replace the practise of daily meditation."[14]

This remarkable influence of *Haerent animo* could also be shown in other matters. It would be interesting, indeed, to show its effect upon the retreat movement which is still gathering momentum in the Church. However, such a task would be beyond our purpose, which has only been to call attention to an historic document on the priesthood to which we all owe a debt of sincere gratitude. We can only hope that during this jubilee year many will be moved to read and study it, and consequently experience for themselves its richness of doctrine and its warm spirit of priestly charity that reflects the ardent love of a pastor for his priests.

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[10] Can. 125, par. 2.
[11] Can. 595, par. 2.
[12] Can. 1367, par. 1.
[13] J. de Guibert, *The Theology of the Spiritual Life*, (Translated by Paul Barrett.) (New York: Sheed and Ward, 1953), 211, n. 254.
[14] *The Popes*, 99.

NEW LAW AFFECTING OUR DEALINGS WITH ORIENTAL CATHOLICS

Readers of this *Review* are familiar with the fact that the Code of Canon Law is applicable, *per se,* only to Catholics of the Latin rite. On the other hand, Catholics of the Oriental rites have been governed in large measure by particular laws applicable to a given rite and not necessarily to the entire Oriental Church. An obvious result of this situation was a rather large degree of variance in the discipline of any one rite as compared with that of the other rites. To remedy this situation the Holy See took steps towards a compilation of a uniform code of laws binding on all the various rites of the uniate Oriental Church.

Actually, since 1949, four sections of this Code of Canon Law for the entire Oriental Church have been promulgated by the Holy See: *De Matrimonio* (1949);[1] *De Judiciis* (1950);[2] *De Religiosis, De Bonis Ecclesiasticis, De Significatione Verborum* (1952);[3] the fourth and most recent section, comprising 558 canons, was promulgated by the Holy Father on June 2, 1957, and began to have legal binding force for the whole Oriental Church as of March 25, 1958.[4]

For the most part, this new section parallels our Latin Code in its treatment of the general subject *De Personis* (*de clericis in genere, de clericis in specie, et de laicis*). However, an introductory section entitled *De Ritibus Orientalibus,* comprising fifteen canons, is of particular interest and importance. It is especially significant that canon 15 of this section names seven of these fifteen canons (or parts thereof) and explicitly states that the prescriptions of those canons mentioned are binding on both the clergy and the faithful of the entire Church, regardless of rite, *the Latin rite not excluded.*

In view of the fact that there are members of various Oriental rites residing within the boundaries of many Latin rite parishes throughout the United States who in many instances associate

[1] Pius XII, *Motu Prop.,* Feb. 22, 1949, *AAS,* XLI (1949), 89 ff.
[2] Pius XII, *Motu Prop.,* Jan. 6, 1950, *AAS,* XLII (1950), 5 ff.
[3] Pius XII, *Motu Prop.,* Feb. 9, 1952, *AAS,* XLIV (1952), 65 ff.
[4] Pius XII, *Motu Prop.,* June 2, 1957, *AAS,* XLIX (1957), 433 ff.

themselves, at least in some degree, with the Latin rite parish, we wish to point out some of the features of the new legislation which will affect the dealings of parish priests with such members of the Oriental rites. Let it be said, however, that this paper is by no means intended as an exhaustive study of the matters at hand, but rather is an outline discussion of the obligations involved. For the sake of clarity, whenever a canon is mentioned we shall follow it with either the abbreviation (Lat.) or (Or.) to designate whether the canon referred to is contained in the Code of Canon Law for the Latin Church or in that of the Oriental Church.

BAPTISM

Canon 756 (Lat.) requires that a child be baptized in the rite of its parents. If one of the parents belongs to the Latin rite and the other to an Oriental rite, the rite of the father prevails; and if only one of the parents is a Catholic, the child shall be baptized in the rite of the Catholic parent. Moreover, c.98 (Lat.) states that a person belongs to that rite in which he was baptized—with some exceptions. Thus, this general principle would not be verified if a child were baptized *fraudulently* by a priest not of the proper rite; or because of *grave necessity* when a priest of one's own rite could not be had; or by *Apostolic dispensation* allowing baptism to be conferred according to the ceremonies of a given rite without the person being incorporated as a member of that rite; and, finally—by reason of a decision of the Code Commission in 1919[5]—if *at the request of the parents* (hence, no fraud) a priest not of the proper rite contravenes the law of c.756 (Lat.) and honors such a request by baptizing the child. As a result of these principles, canonists in recent years have formulated a general principle, not expressed as such in the Latin Code, to the effect that a person belongs to that rite *in which he should have been baptized* independently of whether or not he was baptized according to the ceremonies of that rite. Canon 6 (Or.) is phrased very similarly to c.98 (Lat.), but goes a step further when it practically adopts the general principle of the canonists just referred to above, and states: *"baptizatus illi ritui adscriptus habeatur cuius caeremoniis baptizari debuit."* Thus the opinion of the canonists is substantiated and our own Code clarified.

[5] Code Comm., Oct. 16, 1919, *AAS*, XI (1919), 478.

CONVERTS

There is no rule in the Latin Code as to what rite a baptized non-Catholic of one of the dissident Oriental rites belongs when such a person is received into the Catholic Church. Nor do all the commentators treat the question. Of the opinions on the matter, the better and more common one seemed to be that which maintained that such a person should at least be informed of his right to choose to belong to that rite in the uniate Church which corresponds to the one to which the person belonged in the dissident Oriental Church. Some authors state that such a person is to be urged to join the corresponding uniate rite. But in any case, these authors held, generally, that such converts are free to choose to belong to any uniate rite, including the Latin rite, depending on their own preferences. As Pospishil expresses it: "The supreme principle is that adults who, in entering the Church, are to receive baptism may choose any Catholic rite without consideration of the rite to which one or both of their parents may have belonged."[6]

Canon 11, §1 (Or.) now states this principle: Baptized non-Catholics of an Oriental rite, when received into the Catholic Church, may embrace whatever rite they wish, but it is to be hoped that one's proper rite will be retained. C.12 (Or.) goes on to state that an unbaptized person when embracing the Faith may freely choose any rite whatsoever.

The second paragraph of c.11 (Or.) is one of the rules declared to be binding on all Catholics of whatever rite. It states that when a cleric who by delegated power receives a baptized non-Catholic of an Oriental (Orthodox) rite into a Catholic rite other than that to which the cleric himself belongs, he must notify the Bishop of the rite chosen by the convert. It further states that the cleric in such a case ought to consult beforehand with the Bishop concerned. Now, there is no such stipulation in the Latin Code. But the Code for the Oriental Church makes it clear that this second paragraph of c.11 (Or.) is binding on the entire Church regardless of rite. Since this is a papal law, there is no question but that priests of the Latin rite would be obliged when receiving such a convert into the Church to notify the Bishop concerned in cases where the convert chooses to be affiliated with one of the Oriental uniate rites.

[6] *Interritual Canon Law Problems in the U. S. and Canada* (1955), 69.

TRANSFER OF RITE

Both the Latin Code (c.98, § 3) and the Oriental Code (c.8, § 1) require permission of the Holy See in order to effect a valid transfer from one rite to another. Again, both Codes, (Lat.—c.98, § 4; Or.—c.9) make a notable exception to the rule just mentioned in favor of a woman who marries a man belonging to one of the Catholic rites other than her own. In such a case, at the time of the marriage or at any time during the marriage, the woman can declare herself a member of her husband's rite if she chooses to do so. Likewise, if the marriage bond is terminated for any reason (by death of the husband, or by dissolution, or by declaration of nullity of the contract), the woman again has the right to return to her original rite, if she chooses to do so. It should be noted that this privilege granted by law applies only to the woman, not to the husband. The latter is granted no such option of changing over to his wife's rite, neither by the Latin Code nor by the Oriental Church.

However, a new factor has been added by the Oriental Code (c. 13, § 1), namely, that a woman who declares herself a member of her husband's rite and does this at the time the marriage is entered into (*in matrimonio ineundo*) must do so in writing. Otherwise, i. e., if she makes such a change only sometime after the marriage has been entered into, it seems she would have to make the declaration before the Bishop, or parish priest of the rite she is joining, or before a priest delegated by either of these and before two witnesses. This written declaration in such an instance is not required by the Latin Code. However, it is now required procedure since c.13 (Or.), wherein this rule is established, is one of the canons expressly mentioned as binding on all Catholics of whatever rite.

The second paragraph of c.13 (Or.) further stipulates that any declaration of change of rite must be noted in the baptismal register. Apparently this means the register of the church belonging to the rite to which the person is changing, even though, obviously, there is no question of a conditional repetition of baptism itself. This however seems to be the intent of the law. For, immediately, the canon goes on to state that the pastor of the newly assumed rite must likewise notify the pastor of the place where the person had been baptized and he, in turn, is to enter there a notation to the effect that the person has changed rites. Should this be the second time a per-

son has changed rites, the pastor of the newly assumed rite must also notify the pastor of that rite to which the person had changed previously. Again, these rules are binding on all Catholics, even Latin Catholics. Therefore, a Latin rite pastor would have to make such an entry in the baptismal register of his own church, and would also have to notify the pastor of the place of baptism in cases where a girl of an Oriental rite had married a man of the Latin rite and had chosen to affiliate herself with the Latin rite.

CHILDREN WHOSE PARENTS CHANGE RITE

On this point the Latin Code makes no provision for any automatic transfer of children when the parents themselves transfer. It would seem that, in the petition for permission to transfer, the names of the children as well as those of the parents should be included, if that is what is desired. Some authors hold that minor children would automatically be changed to the new rite in cases where the father has obtained proper permission to change his rite. However, there was no official statement from the Holy See to this effect, as far as Latin Catholics were concerned. Now, however, c.10 of the Oriental Code—which applies to all Catholics, regardless of rite—states: If the Catholic father of a family lawfully changes his rite, or, in mixed marriages, if the Catholic mother changes her rite, then the children who have not yet reached puberty are likewise transferred *ipso iure*. It is to be noted that the law does not say: *minor children,* but rather only those who have not yet reached *puberty*. Both Codes state that for boys the age of puberty is fourteen years complete, and for girls twelve years complete.[7]

Therefore, should the Catholic father of a family obtain permission to change his rite, his wife could take advantage of the option given her by law of declaring herself a member of her husband's rite; the children below the age of puberty would also be transferred by automatic action of the law; but for the children beyond the age of puberty, even if they are still minors, special permission would be required before they too could lawfully change their rite.

In conclusion, it might be well to state that the author offers these comments for the aid of those priests who may come in contact with such problems. Since the Holy See has seen fit, for the good of the

[7] C. 88, § 2 in the Latin Code; c. 17, § 2 in the Oriental Code.

Universal Church, to make obligatory even upon priests of the Latin rite some points of law contained in this most recent section of the Code of Canon Law for the Oriental Church, it is obviously important that those obligations be known and understood. The stipulations of the law itself appear to be clear enough. Still, the comments made here are offered completely on the authority of the author. To his knowledge no other commentary on this section of the Code of Canon Law for the Oriental Church has as yet appeared in print since the promulgation of the law was made in the August 15, 1957, issue of the *Acta Apostolicae Sedis.*

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THE LANGUAGE OF THE ROMAN RITE

Because the Church or Mystical Body of Christ is a visible society, the liturgy or worship of the Church also has a visible aspect. The worship of the Church is carried out by the recitation of verbal formulas and the accomplishment of ceremonial rites. These formulas and rites are expressive of the interior religious sentiments by which the Mystical Body in the entirety of its Head and members recognize the supreme excellence of Almighty God and professes its dependence upon and submission to Him. In the course of the centuries the Church has used a great variety of languages in her official worship. At present, Latin is used most widely in the Roman rite; yet there have been and are exceptions to the use of Latin.

THE LANGUAGE OF THE ROMAN RITE

The original language of the liturgy in Jerusalem and Palestine was Palestinian Aramaic, the ordinary language of the Hebrews of Our Lord's time. As the Christian religion spread to the other provinces of the Roman Empire, the worship of the Church was carried out in the language of the people, whatever it may have been; for example, *koine* Greek, Syriac, Armenian, Coptic, or Latin. At first, the language of the liturgy in Rome was *koine* Greek. Thus the *Apostolic Tradition,* a Roman liturgical text composed by St. Hippolytus about the year 220 A.D., is written in Greek. The reason for the use of the Greek language in Rome is that a great majority of the population of Rome, having come in large part from the East and being in its upper strata subject to Hellenistic culture, spoke the Greek language until the middle of the third century, for only at this time did the Popes in Rome begin to word the memorial inscriptions of their predecessors in Latin. The language of the liturgy however did not become Latin at once. Even 150 years after Hippolytus a Roman writer, Marius Victorinus, writing in Latin, quotes a part of the Roman Canon of the Mass and in doing so changes from Latin to Greek. Some twenty years later another Latin writer quotes a part of the Canon, but now in Latin. From these facts, Klauser draws the conclusion that the Latin language was introduced into the Roman Mass about

the year 380 A.D. under Pope Damasus.[1] It is well known though that a number of Hebrew and Greek words are found in the Roman liturgy today. The lessons of the Mass were read in Greek at Rome until the 8th century.[2] From the Gelasian Sacramentary (perhaps a 6th century composition), it is apparent that the creed at Baptism was said in either Greek or Latin at the convert's discretion.[3] At present the Epistle and Gospel of the solemn papal Mass are sung successively in Latin and Greek.

While it is true that Latin prevailed as the language of the Roman rite, nevertheless there have been and are notable exceptions to the rule. In the 9th century Sts. Cyril and Methodius made use of the Slavonic language in the celebration of the Greek liturgy. Shortly afterwards the Roman Mass was translated into the Slavonic language which is written in Glagolitic letters. Pope John VIII (880) was favorable to the use of the Slavonic language in the Roman Mass and Hours.[4] Pope Stephen V (890) on the contrary forbade the use of Slavonic in the Mass.[5] Succeeding Popes however proved more indulgent. The constitution of Urban VIII, April 29, 1631, provided for a new and corrected edition of the Slavic Missal conformable to the Roman editions. In 1648 Innocent X made provision for the Slavic Breviary; and in 1640 the Roman Ritual was published in Glagolitic. Benedict XIV (1754) and Pius VI (1791) renewed the approval of the Holy See of the use of Slavonic in the Roman liturgy. About the end of the last century the Sacred Congregation of Rites had occasion to regulate the use of this language.[6] The Glagolitic Missal, Breviary and Ritual follow closely the Roman liturgical books; and the latest editions contain the new offices authorized by the Roman Congregations. The casual observer could not distinguish the Slavonic priest from the Latin priest when celebrating Mass or other services, except by hearing the language as pronounced

[1] Klauser, *A Brief History of the Liturgy* (Collegeville, Minn.: The Liturgical Press), 7 ff.

[2] Cf. Andrieu, *Les Ordines Romani*, Ordo XXIII (Louvain), III, 272, n. 26.

[3] Migne, *PL*, LXXIV, 1089 f.

[4] *Ibid.*, CXXVI, 904 ff.

[5] *Ibid.*, CXXXIX, 804.

[6] S.R.C., Feb. 13, 1892 (3768); Aug. 5, 1898 (3999); Aug. 14, 1900 (4063).

aloud.[7] At present the use of the Slavonic language in the Roman rite is maintained principally in Bohemia and Dalmatia.

On February 25, 1398, Pope Boniface IX authorized the foundation of a monastery in Greece and the celebration of Mass in Greek but according to the Dominican rite, a variety of the Roman rite. The Dominican rite was also celebrated in the vernacular in Armenia where Dominican missionaries converted an abbot, John, and his community who were in schism. For the benefit of these converted monks the Dominicans translated into Armenian the liturgical books of the Dominican Order. Eventually these monks became the Order of the United Friars of St. Gregory the Illuminator, which was confirmed by Innocent VI in 1356. Throughout the long period of its existence (until 1794), this Order belonging to the Eastern Church made use of a rite of the Western Church.[8]

In 1615, in order to remove any obstacle to the conversion of the Chinese, Pope Paul V allowed not only the translation of the Bible into Chinese, but also the celebration of the Mass, the recitation of the Divine Office, and the administration of the Sacraments in the Chinese language according to the Roman rite.[9] The Jesuit, Luigi Buglio, actually accomplished the monumental task of translating the Missal, Ritual and a large part of the Breviary into Chinese (1670-1675). Despite the repeated requests of the missionaries for permission to continue the use of Chinese, subsequent Popes were not favorable to the usage and permission for it was withdrawn rather shortly after it was given.[10] In 1949 the use of Chinese in the Mass, with the exception of the Canon which must be recited in Latin, was granted to China.[11]

On April 17, 1624, the Sacred Congregation for the Propagation of the Faith granted to the Carmelite missionaries of Persia permission to celebrate Mass every day according to the Roman rite

[7] A. J. Shipman, "Slavonic Language and Liturgy," *The Catholic Encyclopedia* (New York), XIV, 41 f.

[8] W. R. Bonniwell, O.P., *A History of the Dominican Liturgy* (New York: Wagner, 1945), 207 ff.

[9] *Collectanea S. Cong. de Prop. Fide,* 1907, I, p. 70, note.

[10] *Ibid.,* July 31, 1673.

[11] S. Paventi, *La Chiesa missionaria. Manuale di missionologia dottrinale* (Roma: 1949), 388. Cited by Hanssens, "Lingua liturgica," *Enciclopedia Cattolica* (Vatican City: 1951), VII, 1381.

in Arabic "for the consolation of the people recently converted."[12] On April 30, 1631, the same Congregation granted to the Catholic missionaries laboring in Georgia the faculty of celebrating Mass of the Roman rite in the Georgian or Armenian languages provided such a faculty would be a very useful means for the conversion of the Georgians.[13] From the 15th century the Czechs have made wide use of the national language in liturgical ceremonies. On June 13, 1920, Benedict XV regulated this usage.[14]

Since February 4, 1895, the Catholics of Ethiopia have been using the *Pontificale Romanum* and the Roman Ritual which have been translated into *ge'ez*.[15] In 1941 and 1942 the faculty of translating and of using the Roman Ritual in the vernacular, reserving the Latin solely for the essential formulas, was granted to the missions of New Guinea, China, Japan, India, Indo-China, Indonesia and Africa. To the dioceses of France (1947) and Germany (1950) the Holy See has granted the use of a proper Ritual in the nature of a supplement to the Roman Ritual in which the vernacular is admitted in more or less large measure. Since 1954 the United States enjoys the use of a "Collectio Rituum" in which the vernacular may be used exclusively if it appears side by side on the printed page with the Latin.[16] If the Latin is printed across the page, the Latin must be used, but the English translation may be read before or after the Latin. On February 2, 1955, the Holy Office granted to the Archdiocese of Paris permission whereby in solemn Masses the subdeacon, after singing the Epistle, may read it in the vernacular—and the deacon, after chanting the Gospel, may also read it in the vernacular in order that the faithful might be more easily fed by the Word of God in the Mass itself.[17] A similar privilege was extended even earlier (1947) to another French diocese.[18] Recently the Holy See has provided for a wider use of the vernacular in certain parts of the liturgy of Holy Week. This list of exceptions to the use of Latin in the Roman rite is not an exhaustive one.

[12] *Collectio Lacensis*, II, 501 f.
[13] *Ibid.*, 502.
[14] *L'Osservatore Romano*, June 15, 1920.
[15] Hanssens, *op. cit.*, 1380.
[16] English may not be used for the nuptial blessing when given in Mass. Ap. Del., June 20, 1956, no. 60/52.
[17] *Ephemerides Liturgicae*, 1955, 272.
[18] *Ibid.*, 271.

PRINCIPLES GOVERNING THE CHOICE OF A LITURGICAL LANGUAGE

From a consideration of the various languages which have been used in the Roman rite over the centuries, it is clear that the liturgy or the official worship of the Mystical Body of Christ is not tied necessarily to any particular language. The Church has been and is willing to grant the use of the vernacular or of some language other than Latin in liturgical functions where great necessity or advantage seemed to or seems to demand such a concession. In her official documents, however, the Church has insisted that the employment in the liturgy of a language which is unintelligible to the people is not contrary to the intention of Almighty God.[19] The Fathers of the Council of Trent did not believe that it was expedient to celebrate the sacrifice of the Mass in the vernacular everywhere.[20] In view of the practice of the Church it seems that Latin has a peculiar claim to use in the Roman liturgy possibly because it is a bond uniting Catholics among themselves and with the Holy See and because of its usage from the earliest times even up until the present.

THE EXPEDIENCY OF THE USE OF LATIN IN THE ROMAN RITE AT PRESENT

A question that is often asked at the present time is this: In order to facilitate the active participation of the laity in the liturgy is it expedient to admit the use of the vernacular in all liturgical ceremonies? And if such an admission is expedient, to what extent should the vernacular be used? Certainly it would be a mistake to imagine that worship is not given to God in the liturgy by the laity when they do not understand the language in which the liturgy is celebrated. Nevertheless, the use of the vernacular, inviting the participation of the laity, emphasizes the fact that the liturgy is not solely the work of the clergy at which the laity are constrained to be present. There can be no doubt that a knowledge of the liturgical language (and therefore the use of the vernacular) contributes a great deal to intelligent participation in the worship of the Church and to the instruction and edification of the layman.

[19] Clement XI, *Unigenitus*, Sept. 8, 1713 (*D.B.* 1436); Pius VI, *Auctorem fidei*, Aug. 28, 1794 (*D.B.* 1566).

[20] Sess. XXII, c. 8 (*D.B.* 946).

Very probably, the early Church was motivated by such a consideration when it effected the change from Greek to Latin in the liturgy. Moreover the increasing ease of communication with the Holy See and between Catholics renders less necessary perhaps the need of some external bond of unity.

On the other hand the use of Latin in the liturgy has distinct advantages: the Latin of the liturgy serves to unite the Catholics of the world with the Holy See and among themselves; it serves as a common ground for the great liturgical demonstrations in the international congresses of Catholics; the use of an unknown tongue tends to inspire the reverence befitting the celebration of the mysteries of God. The availability of translations of the liturgical books has opened up to many the treasures of the liturgy. Moreover it is necessary to take into consideration the difficulty of translating many liturgical formulas with a consequent loss of doctrinal accuracy and beauty. Sometimes no translation will render a liturgical formula completely intelligible. Finally, the desertion of the Latin would mean the almost total repudiation of many traditional Gregorian melodies and an immense treasure of religious music.

Possibly the advantages of both the Latin language and the vernacular can be gained by the simultaneous use of both: Latin for the essential formulas of the liturgical rite; the vernacular for those formulas and rites, such as salutations and responses, collective prayers, lessons, ordinary choral chants, etc., which concern the people particularly. In the concession of Rituals in which the vernacular is used widely, the Holy See seems to have been guided by such a principle. However the general abandonment of Latin in the liturgy in the immediate future is quite unlikely; for, as Pope Pius XII remarked in his address to those who attended the liturgical congress at Assisi in September, 1956, the Church has grave reasons for maintaining firmly in the Roman rite the unconditional obligation of the priest-celebrant to use the Latin language.[21]

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[21] *AAS*, XLVIII (1956), 724.

RELIGION AND CHARITY IN OUR LADY'S CONTRIBUTION TO THE APOSTOLATE

"Mary and the Apostolate" was the theme assigned by Father Balic, the Director of the Third International Mariological Congress, to the American participants in that Congress, which was held last month at Lourdes. Quite clearly this general topic is capable of very extensive investigation along the lines of particular directions in which Our Lady's aid has been given to the apostolic work of the Catholic Church. Most of the papers written by American theologians and read at the Congress were and had to be studies of Mary's influence in particular sections of the apostolic field.

There is, however, another aspect of Mariology which can be exemplified with a special clarity through a study of Our Lady's relation to the Church's apostolic activity. Those who are in any way interested in that portion of sacred theology which deals with the dignity and the prerogatives of the Blessed Virgin are well aware of the fact that, in the last analysis, the study of Mary inevitably leads to a more perfect appreciation of the revealed teachings about God and about our own obligations to Him. This perfection of Mariology shows up with an especially radiant clarity in a basic investigation of Our Lady's place and function with reference to the Catholic apostolate. In this section of sacred theology we see God, and the way to God, with particular effectiveness precisely because she leads us to Him.

Essentially, the most important objective in this study is the realization of the infused and supernatural virtue which governs the aid and co-operation Mary gives to the Catholic apostolate. We know that the Church continually calls upon her for aid and protection in its apostolic labors. We are likewise well aware of the fact that Mary hears the prayers of the Church and that she plays a sovereign, unique, and necessary role in the support of the apostolate. We also realize that divine charity, the love of friendship and benevolence for the Triune God is the ultimately motivating force inspiring, not only the contributions Our Lady makes to the apostolate of the Catholic Church, but every other act which she

performs now in heaven, or which she performed during the glorious days of her life in this world.

But charity is by no means the only supernatural virtue which survives and continues to act in the Saints who possess the clarity and the glory of the Beatific Vision. It is true that faith and hope are incompatible with the status of the blessed in heaven, but there are many infused and strictly supernatural virtues which are operative in the life of sanctifying grace here on earth and which continue to work even in the glory of heaven itself. One of these virtues is that of religion, the quality by which we tend to give to the Triune God the tribute of acknowledgment and praise which is due to Him by reason of His supreme and sovereign Excellence, and by reason of our complete dependence upon Him.

When we come to study the broadest outlines of Mary's connection with the apostolic work of the Catholic Church, we shall find that this work, taken as a whole, is essentially and basically in the field of religion or worship. And, when we look at the kind of aid which the Church asks and expects of Our Blessed Mother, we find that this aid comes in the activity of prayer or intercession, which is itself one of the acts elicited and not merely imperated by the virtue of religion. By its very nature, then, Mary's intervention with God in behalf of the Church's apostolic labors is an act by which she pays the debt of recognition and acknowledgment which she, like all other intellectual creatures, owes to the Triune God.

And, if her contribution to the apostolate is an act of religion, then we who are her children, the priests and the faithful of the true Church of Jesus Christ her Divine Son, must realize that our own participation in the Church's apostolic work is also essentially a religious activity. It is a work in which we are privileged to share in the labors of Christ and of Our Lady in what is the payment of the debt of acknowledgment owed to the one God who is the Father, and the Son, and the Holy Ghost.

This brings us, it seems to me, to an aspect of the theology of the apostolate which, while clearly true, may too easily be overlooked. A priest may become discouraged because he can find, in the reactions of the men for whom his apostolic labors have been most directly expended, no concrete or tangible evidence that his apostolic ministry has been successful. The analysis of Mary's sovereign contribution to the apostolate, in the light of which the

apostolate itself shows up most clearly as a work of religion as such, should be a source of unequalled strength and consolation to a priest in this situation. The work of the virtue of religion, the work of worship, is the one great labor which can never fail. The man who has labored obediently in the apostolate in even the most unpleasant surroundings has been ineffably successful in that he has been making his own contribution to the work of God's eternal praise.

THE APOSTOLATE A WORK OF RELIGION

The first thing we must consider, of course, is exactly what we mean by the apostolate. Essentially this is the work that Our Lord has confided within His Church to the apostolic college, which, under its leader, has been made responsible for the spiritual welfare of Our Lord's own flock until the end of time. The labor of the apostolate comprises the sum total of the work which God has confided to be done in the Church by the apostolic college or under its direction.

This work falls under two classifications, in so far as it is allocated within the sphere of the hierarchy of orders or that of the hierarchy of jurisdiction. The hierarchy of jurisdiction has been entrusted with the work of directing and instructing the people of the new covenant, and has been commissioned to persuade those who are not as yet within the true Church of the New Testament to save themselves from the perverse generation which is Satan's kingdom by entering Our Lord's Church.

The work of the hierarchy of orders, on the other hand, is that of offering the sacrifice of the Mass, which is principally and pre-eminently the act of the Mystical Body of Jesus Christ. Thus all the other operations which fall within the competence of the hierarchy of orders center around that act which is at once the sacrifice of the new law and the central sacrament of God's supernatural kingdom on earth. Most important in the field of operation of the hierarchy of orders is the administration of the other sacraments which require the character of orders in their minister.

It must be understood, of course, that, despite the two hierarchies placed in charge of the work of the apostolate, this is a single and unbelievably unified operation. The power of orders, though distinct from the power of jurisdiction, is meant to be

joined with it. The man who exercises the power of orders either possesses the power of jurisdiction or operates under the direction of one possessing this power. The apostolic plenitude of the power of jurisdiction, found in the Catholic episcopate, demands the episcopal power of orders in the man who possesses it. Until he possesses this power of orders, he cannot exercise the power of jurisdiction connaturally. Thus the two powers which are demanded for the full work of the apostolate, and the two hierarchies which are constituted by the possession of these powers, work together in a God-given harmony.

Now it is quite obvious that the work of the hierarchy of orders falls within the area of the virtue of religion. The central act made possible by the possession of the power of orders is, of course, the Eucharistic sacrifice, which is itself the outstanding act of the infused virtue of religion. And all the other acts which require or which, at least, call for the power of orders in the man who performs them are works which are, as it were, extensions from this central act of sacrifice and this primary sacrament of the new law. This Eucharistic sacrifice and sacrament is the factor which gives meaning and force to all things contained within the field of competence of the Church's power of orders.

It should be no less manifest that the basic work of the power of jurisdiction also falls within the area of the virtue of religion. Men possess jurisdiction within the Catholic Church so that they can effectively direct and care for the spiritual welfare of the people of God united in the essentially religious act of the Eucharistic sacrifice. They exercise jurisdiction so that they may bring to this company, and to those whom God has called to enter it, an accurate and effective presentation of God's supernatural revealed message. And this element of doctrinal jurisdiction is itself something which is located within the field of religion.

We must not allow ourselves to forget that the Vatican Council, in explaining the objective moral obligation of the act of divine faith, appealed to the motive of religion itself. It stated that "Since the entire man depends upon God as Creator and Lord, and since created reason is absolutely subject to uncreated Truth, we are obligated to render to God revealing the complete service of intellect and will by faith."[1] In other words, the acceptance of God's

[1] *Denz.*, 1789.

supernaturally revealed message, which has been properly and adequately signed with clear motives of credibility, with a completely certain assent based on the authority of God Himself, is morally necessary precisely because it is contained within the body of acts of recognition and acknowledgment due to God by reason of God's own sovereign and unique excellence. The payment of this debt of acknowledgment which is strictly due to God by reason of the fact that He is God is the business of the virtue of religion.

Thus it is obvious that the work of the apostolate, the work in which Our Lady plays so prominent and so necessary a part, is essentially a work of religion, a work which constitutes the worship of the living Triune God. Again, we must not lose sight of the fact that, in the divine economy of the Catholic Church, neither the powers nor the hierarchies of orders and of jurisdiction are to be considered as realities apart from one another or as mutually independent entities. The salvific work of the Church is composed of both elements, marvelously joined and functioning together. Perhaps the most valuable single contribution contained in Cardinal Billot's brilliant and classical treatise on the Church is to be found in his explanation of the bonds that bind the functions of the power of orders and those of the hierarchy of jurisdiction together.[2] The unified operation into which both powers pour their contributions is essentially the work of the apostolate.

Now it must be remembered, likewise, that the work of the Catholic apostolate is by no means limited to men who possess the power of orders or the power of jurisdiction. The force which spreads outward from the Eucharistic sacrifice animates an operation which must be carried on under the leadership of the men who possess the power of jurisdiction, and ultimately, of course, under the leadership of the man who possesses from God the true primacy of jurisdiction within Our Lord's Church. But this man, who stands as Our Lord's Vicar on earth, acting as Our Lord's instrument and agent for the direction and the instruction of the household of God's faith, is called upon to oversee and to guide one salvific operation of the apostolate, in which all adult members of

[2] Cf. Billot, *Tractatus de ecclesia Christi*, 5th edition (Rome: Gregorian University, 1927), I, 344-55.

the true Church are meant to take part. The apostolate, then, is the essentially religious work of the Mystical Body of Jesus Christ, centering around the Eucharistic sacrifice, and carried on under the direction of Christ's Vicar on earth.

This work of the apostolate is animated and vivified through the exercise of the power of orders within the Church. It is enlightened by the preaching and the teaching of God's supernatural revealed message in Christ, a doctrinal work exercised either by or under the direction and the complete control of those who hold the power of jurisdiction from Our Lord Himself. It is guided by the laws and the precepts emanating from the apostolic college, and orientated towards God's glory and the salvation of souls.

The work of the apostolate, as a truly religious work inspired and motivated by divine charity, seeks the objective of charity precisely from the aspect of religion. Ultimately, like every other work performed out of love for God, it looks to God's supernatural glory. But, as the work centering around the Eucharistic sacrifice, it tends essentially to achieve this objective in the payment of the debt of acknowledgment and gratitude due to God from His intellectual creatures.

MARY'S INTERCESSION REQUIRED FOR THE SUCCESS OF THE APOSTOLATE

In all the many and various parts and aspects of this single work of the apostolate, Our Lady not only had, but actually and presently has, a prominent and even a unique function. First of all, the life of sanctifying grace, which is the only proper and connatural basis and ultimate intrinsic created source for works of the apostolate, is something merited for us by Our Lord, her divine Son. The Incarnation itself is something which, in God's own plan, was contingent upon Mary's *fiat*. The life of grace, which Our Lord merited for us by His death, comes to us from God through Jesus Christ, but both this life of grace and the actual graces which move a man towards it and which influence him to live it come to us also by the power of Mary's intercession. That same intercession likewise obtains from God the grace and the force by which the revealed message is preached accurately and effectively within the Church. Likewise it is instrumental in procuring the divine helps

by which the wisdom and the effectiveness of the Church's law and its individual precepts are maintained.

If we are to understand something of the help the Church's apostolate receives from Our Lady, we should strive to know the way in which the Sovereign Pontiffs appeal to her in the times of greatest crisis for Our Lord's Mystical Body here on earth. To this end I shall cite the appeals for Mary's help incorporated into four outstanding pontifical documents of the mid-nineteenth century, Gregory XVI's famous encyclical *Mirari vos arbitramur,* and Pius IX's *Qui pluribus, Singulari quadam,* and *Quanta cura.* From these appeals we can readily see what it is that the Church expects Our Lady to contribute to its apostolic work. Furthermore these brief citations will show that the very help the Church wishes and expects to receive from the Blessed Virgin is contained in an act of the virtue of religion.

THE *MIRARI VOS ARBITRAMUR*

On Aug. 15, 1832, Pope Gregory XVI issued one of the most fateful ecclesiastical documents of modern times. It was the encyclical letter *Mirari vos arbitramur,* which described and repudiated the system of liberal Catholicism which was being held and defended by the famed Felicité de Lamennais and his associates. Three elements essential to this system were singled out for particular repudiation. They were the doctrine of religious indifferentism, the advocacy of a freedom of conscience, religion, and the press which took no cognizance of God's rights, and the promotion of separation of Church and state, according to which the state as such would be considered as having no objective obligation in the line of religion.

Towards the end of the *Mirari vos arbitramur* the great Pope Gregory XVI called upon his brother bishops to ask for Mary's intercession in favor of the success of their vitally important mission of preserving the purity and the integrity of the true Catholic faith.

> But, in order that all these things may come to pass prosperously and happily, let us lift up our hands and our eyes to the Most Blessed Virgin, who alone has destroyed all the heresies, and who is our greatest confidence *(nostraque maxima fiducia),* and indeed, the entire reason for our hope. May she, by her intercession, obtain the most favorable

results for our efforts, our directives, and our activities, in this time of need for Our Lord's flock.[3]

Basically this is an exhortation to the hierarchy to pray to Mary, and to take her into consideration. They appeal to her when they lift up their hands to her. They think of her when they lift the eyes of their minds to meditate on her. The Pope wants them to realize that the task he has set for them, the protection of the purity of the Catholic faith against what has turned out to be the most dangerous menace to that faith in many generations, is to be considered as something which cannot be carried out successfully apart from her intervention.

The *Mirari vos arbitramur* calls upon the bishops to understand that, as a matter of fact, all the heresies have been destroyed by Mary. Incidentally, this most glorious accomplishment and triumph of Our Lady is pointed out, not only by Pope Gregory XVI in this context, but by many other Popes in many other documents issued in similar situations. There is nothing whatsoever to suggest that Pope Gregory XVI and these other Sovereign Pontiffs are speaking other than literally. They obviously mean that the destruction of heresies through the bringing forth of evidence adequate to show the incompatibility of these doctrinal aberrations with the content of Our Lord's message is rightly and uniquely attributable to the Mother of God. In this particular document Pope Gregory XVI makes it eminently clear that he wishes Catholics to remember this triumph of Mary and to take cognizance of it in their appeals for her help and protection.

Similarly the *Mirari vos arbitramur* explicitly notes that Mary is our confidence, our *fiducia*. The author of this encyclical was the Vicar of Jesus Christ on earth. He was commissioned to lead the Catholic apostolate during the years of his reign as Bishop of Rome. He had utmost confidence that his labors would not be in vain, and that the ultimate objectives for which he was laboring would be achieved. And his confidence rested on Our Lady. He was aware of the fact that her intercession, her prayer to God,

[3] *Sanctissimi D. N. Pii PP. IX Epistola Encyclica data die viii Decembris MDCCCLXIV ad omnes catholicos antistites una cum syllabo praecipuorum aetatis nostrae errorum et actis pontificis ex quibus excerptus est syllabus* (Regensburg: Pustet, 1865), p. 169.

would bring about the eminently and primarily religious result he desired for and from his apostolate.

It is to be noted finally that the act of Mary's by which Pope Gregory XVI, as well as his successors in the Roman Pontificate, expected the triumph of the Church's apostolate to emerge was itself an act of religion. The intercession of Mary is an act of prayer, an act of the virtue of religion, inspired and ultimately motivated by the supernatural love of divine charity.

THE *QUI PLURIBUS*

The *Mirari vos arbitramur* was the inaugural encyclical of Pope Gregory XVI. Pope Pius IX's inaugural encyclical was the letter *Qui pluribus,* which was issued Nov. 9, 1846. The purity of the Catholic life and the effectiveness of the Catholic apostolate were being threatened as viciously when the *Qui pluribus* was being written as they were at the time when Pope Gregory XVI was writing the *Mirari vos arbitramur*. The *Qui pluribus* asked the Bishops of the Catholic Church to petition God for the success of the Pope's apostolic labors and their own. Then it exhorted them to use the services of Mary as their intercessor before the throne of God.

> But, in order that the most gracious Lord may more readily heed our prayers and grant our petitions, let us always employ as an intercessor with Him the Most Holy Mother of God, the Immaculate Virgin Mary, who is the sweet Mother of us all, who is our mediatrix, our advocate, our most loyal hope, and our supreme confidence. There is nothing more powerful, nothing more effective before God, than her patronage.[4]

The text of the *Qui pluribus* makes it perfectly clear that the objective Pius IX was seeking was the entire success of the entire Catholic apostolate, including, of course, the preservation of the integrity of the faith. The passage we have cited shows that God expects the members of the Church, and particularly its leaders, to pray for the attainment of that objective. Their prayers will be heard and answered more readily if they are accompanied by appeals to the Blessed Virgin for her help and intercession.

[4] *Ibid.*, p. 26.

This, and all the other documents which call upon Our Lady for her help and protection in favor of the Catholic apostolate, greet her as conceived without the stain of original sin. It is interesting that the *Qui pluribus* was written eight years before the solemn definition of Our Lady's Immaculate Conception.

It is also interesting to note that here, as elsewhere, Pope Pius IX explains his confidence that Mary will intervene in favor of the apostolate, and in favor of the defense of the faith as based on the tenderness of her maternal love for her children in Christ. It is precisely because she is a loving Mother of the members of Christ's Mystical Body that Pope Pius IX expects her to use her influence for the destruction of doctrinal aberration within the Church. The tenderness and the fervor of divine charity are motives for insisting upon the propriety that belongs to the worship of the living God.

THE *SINGULARI QUADAM*

On the day after the solemn definition of the dogma of Our Lady's Immaculate Conception, Pope Pius IX delivered a momentous allocution to the members of the Catholic hierarchy who had come to Rome for the definition. That allocution was the *Singulari quadam,* which was delivered Dec. 9, 1854. It contains one of the most enlightening statements on Mary's place in the religious apostolate of the Church which has ever appeared in any document of the *magisterium.*

These are the matters We have thought it necessary to tell you, Venerable Brethren, about the care and the great solicitude required for the accomplishment of the apostolic duty that has been entrusted to Our weakness by the divine clemency and goodness. We are encouraged and comforted, first of all, by the hope of help from on high. Again, We expect considerable aid in these great difficulties from what we have experienced of your zeal for religion and piety. God will be with His Church. He will answer our common prayers. He will be with us especially if the most Holy Virgin Mother of God, whose freedom from the stain of original sin We have, with the aid of the Holy Ghost, defined, to Our own great joy and to the applause of you who were in attendance, will come forward as our advocate. It was certainly an outstanding privilege, fully befitting God's Mother, that she should have escaped without hurt or harm from the common ruin of our race. And the amplitude of this privilege is going to be most efficacious in

refuting those who deny that man's nature has been worsened by original sin, and who so exaggerate the powers of reason as to deny or to minimize the benefit of the revealed religion. May, then, the most Blessed Virgin, who has crushed and destroyed all the heresies, bring it about that this one also may be completely ruined, and that the most pernicious error of rationalism, which in this most unhappy age afflicts and harms not only the civil society but even and especially the Church, may be wiped out.[5]

The closing paragraph of this allocution contains a final petition to Our Lady, illustrating what the Sovereign Pontiff knew to be her place and function in the Catholic apostolate. "May the most holy and Immaculate Virgin be with you," Pope Pius IX said to his brother-Bishops, "May she be for you a faithful counsel in affairs that are doubtful, an encouragement in times of sorrow, and a help against difficulties."

In the *Singulari quadam* there is reference to another way in which Our Lady contributes to the success of the Catholic apostolate by means of her complete and salutary antagonism against heresy. In the documents from which the two previous citations, and in similar pontifical pronouncements generally, it is stated or implied that all of Our Lady's contribution to the apostolate comes along the line of her prayer to God in favor of the efforts of the Catholic Church and its leaders. Here it is also stated that a general recognition of the truth about Mary which had been defined by Pope Pius IX in the *Ineffabilis Deus* would serve as a source or basis for effective demonstrations directed against the teachings of the enemies of the Catholic faith.

Even here, however, the chief emphasis is on the prayer of Mary. The Sovereign Pontiff calls upon Mary, by her prayer, which is directly and essentially an act of the virtue of religion, to come to the aid of the intrinsically religious work of the Catholic apostolate.

THE *QUANTA CURA*

One more citation from a prominent document of the Catholic *magisterium* issued by Pope Pius IX is in order. It is interesting to see the appeal to Our Lady which is incorporated into the famous encyclical *Quanta cura,* which was issued Dec. 8, 1864. The *Quanta*

[5] *Ibid.,* pp. 81 f.

cura is most famous in ecclesiastical history as the encyclical to which the Syllabus of Errors was attached. Its reference to Our Lady and the apostolate is particularly important.

> In order that God may more readily answer our prayers and petitions, and yours, and the prayers and the petitions of all the faithful, let us, with all confidence, employ as an advocate with Him the Immaculate and Most Holy Virgin Mother of God, who has destroyed all the heresies in the entire world, and who, as the most loving Mother of us all, is wholly tender and full of mercy, who shows herself ready to hear the prayers of all and who is most gracious to all, and who, with greatest affection, has pity on the needs of all. As the Queen standing at the right hand of her only-begotten Son, Our Lord Jesus Christ, in robes of gold surrounded by loveliness, there is nothing which she cannot obtain by way of petition from Him.[6]

This citation from the *Quanta cura* is especially valuable in that it brings together the teaching about Mary's tender and maternal love for her children in Christ and her complete antagonism to all doctrinal deviation that threatens the purity and the integrity of Catholic teaching. In this way it serves to counter one of the most dangerous tendencies of our time.

The liberal Catholic mentality of our own era, poisoned by its sympathetic contacts with teachings opposed to the divinely revealed truth, seeks to attach a pejorative connotation to the idea of actual opposition to heresy. The designation of "heresy hunter" is the ugliest in the private arsenal of insulting terms which the liberal Catholics reserve for use against their fellow members of the Mystical Body who work for the integrity and the purity of the Catholic faith, and who are not ashamed to manifest their opposition to statements at variance with the divinely revealed teachings.

Our Lady's attitude towards the purity and the integrity of the Catholic message should be a salutary medicine against the infection of liberal Catholic sympathy with doctrinal deviation and antagonism towards an open defense of Catholic teaching as such. In the Pontifical allusions and appeals to Mary, like those cited above in this article, Our Lady's sovereignly triumphant opposition to doctrinal deviation in the Church is represented as stemming, not from any sternness or austerity on her part, but precisely from

[6] *Ibid.*, p. 7.

the tenderness of her maternal affection for Our Lord and for us. According to this papal teaching, Mary hates and destroys heresy precisely because she loves her Son and loves us.

Since men are obligated to accept God's revelation with the assent of true and divine faith by reason of the duty of religion, the duty of tendering God the debt of recognition and acknowledgment due to Him by reason of the fact that He is God, it follows that the preservation of the purity and the integrity of the Catholic Church, which is preeminently the function of Mary in the Church, is likewise a work which can be allocated within the area of the virtue of religion itself. And, because the message which the Catholic Church presents to the people as divine revelation is actually the message of Christ, the Incarnate Word of God, the defense of that message against doctrinal deviations opposed to it is eminently an act of religion towards Jesus Christ.

There could be no greater dishonor shown to God than that which is to be found in the rejection of a message which He has sent, and which He has adequately marked with signs of His own authorship. Within the area of such rejection we find the presumptuous efforts on the part of doctrinal deviationists to alter some elements of Our Lord's message because they feel that they can improve God's revelation and make it more respectable. Loving God more intensely than any other creature, and willing that God should be adored most perfectly, Mary necessarily reacts against any effort to dishonor Him and to harm His Church by a modification of His revealed message.

Of course, in stating that Mary has everywhere destroyed all the heresies throughout the world, the Church by no means wishes to foster the implication that pure and integral Catholic doctrine is everywhere free from attack and that contradictions to Catholic dogma are not being held and propounded by people who claim to be followers of Jesus Christ. What the Church actually means has been explained with matchless clarity and accuracy by one of its best theologians, Francis Sylvius, the seventeenth-century light of the University of Douai. Sylvius taught that Our Lady is said to have destroyed all heresies "because she has shown all heresies to be false, and thus she has destroyed them in the same way that a true proposition, once it has been demonstrated, is said to have destroyed the false proposition contradictory to itself, even when

that false proposition does not cease to exist and even when men are found to hold and to teach this false proposition."[7]

DEVOTION AND THE APOSTOLATE

Religion is the virtue by which we tend to pay to God the debt of recognition, acknowledgment, and gratitude which is strictly due to God by reason of the fact that He is what He is. Taken in its broadest sense, the work of the Catholic apostolate falls within the field of religion, and so, when Our Lady is said to have a special and even unique role in the furthering and the protection of the apostolate, she is truly performing a religious function.

The means by which Mary aids the apostolate is, according to the testimony of the many and great Roman Pontiffs who have appealed to her precisely for this end, the activity of prayer itself. Now prayer is one of the inward acts not only imperated, but actually elicited, by the virtue of religion. Hence Mary's own contribution to the work of the apostolate, the most efficacious contribution to the apostolate made by any creature, is intrinsically a work of religion.

Now the primary act of the virtue of religion, the act from which every other act of religion receives its meaning and effectiveness, is the act of devotion. In his *Summa theologica* St. Thomas Aquinas defines this as the *voluntas quaedam prompte tradendi se ad ea quae pertinent ad Dei famulatum,* or as the *voluntas prompte faciendi quod ad Dei servitium pertinet.*[8] Thus the act by which Mary *immediately* and most directly makes her contribution to the apostolate of the Catholic Church is the intention and the desire for the acknowledgment of God's rights and the recognition of her Son as divine.

Of course, the act of devotion is meant to be, and actually must be, ultimately motivated by the love of charity. We must not lose sight of the fact that devotion is an act of the virtue of religion, and that the infused or supernatural virtue of religion (which alone is effective for salvation according to the actual design of God's

[7] Sylvius, *Opera omnia* (Antwerp, 1698), V, 112. Cf. Fenton, "Our Lady and the Extirpation of Heresy," in *The American Ecclesiastical Review,* CXIV, 6 (June, 1946), 442-54.

[8] *Summa theologica,* IIa-IIae, q. 82, a. 1.

providence) does not exist or operate apart from charity. Thus Mary's devotion is ultimately animated and motivated by her charity.

In Our Lady, charity is present and operative in the most effective and powerful fashion. All of her activity, now in heaven as it was long ago here on earth, is dominated and motivated by her love of charity. This is true even of the lofty desire of serving God by rendering Him the tribute of praise which is strictly due to Him.

As Mary's motivation is, so ours ought to be. For us, the people and the priests of God, contributions to the Catholic apostolate should be motivated by charity, channelled through true devotion, and expressed in the ineffably perfect plan and petition of Christian prayer. In working for the apostolate, we, like our Blessed Mother, are working out of love for God to give Him the tribute of praise and recognition which is His due. Ultimately then, the majesty, the excellence, and the goodness of God shine out as the motive for work in the Catholic apostolate. And we see this truth most perfectly through an examination of what we know that Mary does for the Church.

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Answers to Questions

ADVERTISING NON-CATHOLIC RELIGIOUS SERVICES

Question: Is it permissible for a newspaper, owned and managed by a group of Catholics, in a country that is practically entirely Catholic, to carry paid advertisements of non-Catholic religious services, which are conducted in the local non-Catholic churches, mainly for the benefit of temporary residents and transients?

Answer: The advertisements in question would constitute a material co-operation toward the propagation of heresy, and consequently the problem would have to be solved according to the theological principle that material co-operation toward the (even material) sins of others is *per se* illicit, but can become *per accidens* licit when there are sufficient reasons to justify it. To apply this principle to the case presented, I believe it can reasonably be held that in a city which contains a large number of non-Catholics, there would be sufficient reason for a newspaper owned and managed by Catholics to accept paid advertisements of non-Catholic services. The case would be somewhat different in a city that is practically entirely Catholic, because the fact that a comparatively small number of persons are interested in such services would hardly seem to constitute a sufficient justifying reason. Besides, there is more likelihood of scandal in such surroundings, when the owners of a newspaper lend their co-operation to the promotion of religious services which they must consistently hold are opposed to the divine law. However, despite these facts, I believe that even in a community of this type the promotion of good will and the desire to eliminate bitterness might provide a sufficient reason to justify the acceptance of the advertisements. At any rate, the mere fact that financial gain would thereby come to the newspaper would not be an adequate reason for the co-operation in question.

A CAUSE OF JUVENILE DELINQUENCY?

Question: Do you believe that one of the causes of juvenile delinquency in recent years is the fact that many mothers do not nurse their children for a sufficiently long time?

Answer: Although some may regard the circumstances adduced by our correspondent as having little or no bearing on juvenile delinquency, I believe that we should not be too hasty in rejecting the notion that the deplorable conduct manifested by many of our young folk in recent times may be due in part to the tendency of modern mothers to employ artificial nourishment for their children as soon as possible after birth. It is true, many doctors believe that the formulas prepared for infants nowadays furnish adequate nourishment, equivalent in value to that which nature provides, and for that reason we can hardly insist on the view of some of the theologians requiring mothers to nurse their children as an obligation binding *sub gravi.* Of course, too, there can be cases in which a mother is entirely excused, particularly when nursing involves considerable physical discomfort. At the same time, it must not be forgotten that nature's way is God's way, and that ordinarily this is the best way. In recent times not a few doctors and pediatricians have emphasized the psychological as well as the physical benefit of natural nursing for a considerable period after birth. They tell us that when this process is employed, the little one becomes aware from his earliest months that he is dependent on his mother for his very existence and is conscious of the ardent affection on her part that inspires her to provide him with the means of sustenance. This begets a deep feeling of reverence toward his mother which will incline him to obey her in later years. Now, since a definite manifestation of juvenile delinquency is rebellion and disobedience toward parental advice and commands, I do not believe that it is unreasonable to hold that one of the reasons for the surge of unruliness among our youth is the fact that the psychological help of natural nursing was denied them in their infancy. At any rate, it would seem advisable for Catholic doctors to recommend this process to mothers, when there is no reason to the contrary, save the desire to be relieved of a task that is somewhat burdensome.

ALCOHOLIC BEVERAGES BEFORE HOLY COMMUNION

Question 1: When the Holy Father ruled that one must abstain from alcoholic beverages for three hours before Holy Communion,

was he referring only to "hard liquor" or did he include also wine and beer?

Question 2: Is alcoholic liquor permitted up to three hours before Holy Communion when it is taken by itself, or must it be taken in connection with solid food?

Answer 1: When the Sovereign Pontiff in the *Motu proprio Sacram communionem* ruled that one must abstain from alcoholic beverages for at least three hours before Holy Communion (before the beginning of Mass for priests) he was evidently speaking of all types of alcoholic liquors including wine and beer. Neither the *Motu proprio* itself nor the concomitant explanation by Cardinal Ottaviani admit any exception. At most, a certain measure of leniency can be granted to those who are entitled to take medicine before Holy Communion. They may, if necessary, take medicine containing a slight percentage of alcohol.

Answer 2: As far as the law of eucharistic fast is concerned, it is permitted to take any type of alcoholic beverages up to three hours before Holy Communion (or the beginning of Mass for a priest), either in conjunction with solid food or by itself. Needless to say, the divine law prescribing due reverence for the Blessed Sacrament would limit indulgence in liquor in more general terms. Certainly, it would be wrong to make use of intoxicants to such an extent that the effects would involve irreverence at the time of receiving Holy Communion or of celebrating Mass, even though the drinks were taken more than three hours previously.

FRANCIS J. CONNELL, C.SS.R.

THE DIES IRAE

Question: A woman died two months ago and was buried, with a Requiem Mass, in another city. Now the ladies of the parish society to which she belonged wish to have a Solemn Requiem Mass sung for her. Should the *Dies irae* be sung at that Mass?

Answer: Since the Decree of March 23, 1955, the sequence *Dies irae* need be said (or sung) only in the Mass on the day of death or burial and on All Souls' Day (then only once, namely in the

principal Mass or in the first Mass). In other Requiem Masses it is optional.

THE VIGIL OF SAINT LAWRENCE

Question: Why has the Vigil of Saint Lawrence been preserved in the new rubrics when more important feasts have lost theirs?

Answer: The Vigil of Saint Lawrence has been preserved in the new calendar in deference to its great antiquity. It dates from the fourth century.

THE RITE OF BENEDICTION

Question: Benediction is such a simple ceremony and yet I notice very many variations. Would you kindly describe for me the ceremonies as they should be performed in the ordinary parish church?

Answer: It won't make thrilling reading but, in view of the many variations you mention, perhaps it may be of some help to go over the ceremony. Apart from their use in Latin words, the italics indicate those parts of the ceremony where mistakes most regularly occur.

The celebrant, vested in surplice, white stole and cope, and wearing a biretta, proceeds to the altar where, on arrival, he hands the biretta to the server, genuflects on the floor, and *kneels on the lowest step for a short prayer.* Rising, he ascends to the praedella, takes the burse from its place *with his right hand,* withdraws the corporal from it, returns the burse *with his right hand,* spreads the corporal as at Mass and unveils the monstrance. He then opens the tabernacle, genuflects with his hands upon the mensa (to be observed by priests for all genuflections at the altar), takes out the lunette or *custos* which he places on the corporal, then closes the tabernacle door. He now moves the monstrance onto the corporal with the front facing the Gospel side and inserts the lunette in the monstrance. He closes the *custos* and places it to the rear of the mensa on the Epistle side. The monstrance is then turned to face the people, the priest *genuflects* and, taking the monstrance at the node with his right hand, he places it on the throne of exposition. He then genuflects again before turning to his right and descending

the steps in a semicircular line so as not to turn his back on the Blessed Sacrament. If the monstrance is to be left exposed on the mensa, there is only the one genuflection at this point (before descending).

As soon as he has knelt on the lowest step, he makes a moderate bow of the body, rises, withdraws slightly to the Gospel side, and puts incense into the thurible three times, using no formula and omitting the sign of the cross at the end. He returns to his place on the lowest step, takes the thurible, makes a moderate bow of the body, incenses the Blessed Sacrament with *three double* swings, bows again moderately and surrenders the thurible. At *Genitori* the same procedure is followed as for the first incensing, with the same three moderate bows of the body.

After the completion of the *Tantum ergo,* it will regularly be the celebrant, in parish churches, who will sing the versicle *Panem de coelo, etc.,* although the desideratum is to have it sung by two cantors. The celebrant then rises *without a previous bow,* sings *Oremus* while making a profound bow of the head and continues with the singing of the *Deus, qui nobis.* This prayer is to be sung *recto tono,* therefore without the metrum at *reliquisti* or the flexa at *quaesumus.* The voice is dropped a minor third on the final syllables of *sentiamus* and *saeculorum.* Kneeling and surrendering the book or card, the priest reaches over his shoulders to grasp the humeral veil and adjust it and, *without a bow,* he ascends to the praedella where he genuflects immediately. He takes the monstrance from the throne, places it upon the corporal and then *genuflects again.* After reversing the monstrance, he drapes the ends of the veil around his hands (some veils have pockets into which the hands can be inserted), takes the monstrance with his right hand around the node and his left hand at the base, turns by his right to face the people and makes the sign of the cross with a smooth, continuous action and *without moving his feet or his body* but only his arms. This sign of the cross should be made *within the scope of the sign of the cross which he ordinarily makes on his own person.* Therefore the center of the monstrance should be lifted to about the level of the forehead, lowered to the breast, raised to about the level of the shoulders and then moved transversely to the left and then to the right shoulder. The monstrance may then be brought back to the center before the priest turns

by his right to the altar or the priest may complete the turn to the right. He places the monstrance on the altar, genuflects, turns by his right, and descends in a kind of semicircular line to the lowest step where he surrenders the veil and kneels *without any bow.* He may, however, kneel on the praedella for the Divine Praises.

After the recitation of the Divine Praises, the celebrant, *without bowing,* ascends to the praedella where he genuflects, turns the monstrance to face the Gospel side, opens the *custos,* which he has brought over toward the center of the corporal, transfers the lunette from the monstrance to the *custos,* opens the tabernacle, places the *custos* within, genuflects, and closes the tabernacle. The priest then folds the corporal, takes the burse *with his right hand,* and, after replacing the corporal in it, returns it to its place. He then veils the monstrance which had been set off to the Gospel side, turns to his right and descends in a straight line to the floor. He genuflects at the customary time, takes his biretta and, covered, returns to the sacristy.

JOHN P. MCCORMICK, S.S.

Book Reviews

REFLECTIONS ON AMERICA. By Jacques Maritain. New York: Charles Scribner's Sons. 1958. Pp. 205. $3.50.

Like the fabled traveler who is said to have spent three days on the Continent before returning home to write a book entitled, *Europe: Yesterday, Today, and Tomorrow,* most foreigners are at a considerable disadvantage, because of an ignorance (more often real than presumed) in writing of a foreign culture. Professor Maritain labors under no such difficulties. He is singularly well equipped to write this book, not only because he brings a mature and perceptive mind to the varied objects of his scrutiny, but because he is close enough to America to understand her, and sufficiently detached to be an objective but kindly critic.

He has written here an informal but significant series of essays (which grew out of three seminars conducted at the University of Chicago in 1956) on American society—its ideals, its virtues, its illusions, and its vices. And although he may offend many of his fellow-Europeans who have found it both fashionable and convenient to blame America, the cultural wasteland, for everything from the weather to the price of wheat, Professor Maritain neatly separates the vices that America possesses from the vices she is thought to possess.

First of all, the author examines the smug charge that America is materialistic, seeing in it "a kind of solace for the agony which the fact of gratitude to another imposes on human nature." And he sees in the materialism which indisputably does exist a phenomenon which is in no way specifically American.

Interest in the material conditions of life does not automatically justify the charge that America is a nation hopelessly *embourgeoisée,* incapable of, as well as inimical to, truly humanistic values. Professor Maritain observes that not only do the Europeans buy the American gadgets to which they voice such pious and supercilious objections, but that the gadgets themselves do tend "to emancipate the human being from the servitude of matter" in the midst of the chores of everyday life. Maritain would seem to have an excellent point here, for just as many people think that they are being serious when they are merely being solemn, so many people think they are being ascetic when they are merely being uncomfortable.

In America's economic humanism—a term felicitously coined by Professor Maritain as a substitute for "capitalism"—the author sees a great hope, but he is also conscious of the great need of this land to articulate an ideology by which the world may be informed of our aspirations and ideals as well as our industrial techniques.

The illusions to which M. Maritain refers concern the naïve acceptance of 18th century optimistic views on man and nature; the tendency to confuse external success with the development of the person spiritually and intellectually; the rejection of any concept of hierarchical values because of a vague egalitarianism; the tendency to see marriage in terms of romantic love rather than in terms of an indestructible spiritualized affection.

M. Maritain particularly admires the industrious effort to create a political democracy, but feels strongly that despite its theoretical secularism, America has created a unique climate for the future dissemination of religious values. There is perhaps more than a *soupçon* of wishful thinking in his observations on the possibility of a spiritual renaissance centered in America, but M. Maritain is by no means inclined in his enthusiasm to see in this land a new Christendom.

Both in its theme and method of treatment, this little volume is more reminiscent of Jacques Barzun's *God's Country and Mine* than the more detailed analysis of a De Toqueville. It is mutually helpful to the European who would understand and to the American who would be understood.

ROBERT PAUL MOHAN, S.S.

CRUCIAL PROBLEMS OF MODERN PHILOSOPHY. By Denis J. B. Hawkins. New York: Sheed & Ward, 1957. Pp. 150.

Among the Catholic philosophers who are in vital communication with contemporary thought outside the Church, Father Hawkins is deservedly one of the best known. In his previous works he had concentrated upon a direct, positive presentation of Thomism. In this he has been more than usually successful in avoiding the tags and clichés of textbooks, the annoying useless references to and quotations of St. Thomas, and the Latinisms which most Thomists seem to be unable to be quit of. In this book Father Hawkins works at a different task. He offers to guide the Thomistic reader on a journey through the history of modern thought.

What has set modern philosophy off on a course so different from that of ancient and mediaeval thought? Father Hawkins selects three

precursors: Descartes, the British empiricists, and Kant, for study in the first part of this book. Descartes set a task: to build an inclusive theory of knowledge that would bring clarity and so agreement and certainty. The British empiricists considered the Cartesian solution too dogmatic. As for the work of Kant, the notion of an *a priori* synthesis is said to be of the first importance.

In the central portion of the book, Father Hawkins examines a number of modern writers. In the first group, he summarizes and analyses Moore and Russell on sense-data. The sense-data are the specific sense qualities; once their reality has been established, it seems to be impossible to build a world of trees, desks, men out of them. Yet their question about objects of sensation must be faced. Next, we are invited to consider the influence of Wittgenstein. This chapter tries to bring out what the point of language analysis is, what it can try to do, and also what it cannot do. Next Father Hawkins examines the doctrine of logical positivism and in particular the principle of verification. True, logical positivism is now disavowed; but this is because of its dogmatism rather than for its criticism of metaphysics. The last two chapters of this section deal with two similar doctrines, which differ from the preceding in being metaphysical, namely, existentialism and communism. In the many different varieties of existentialism there is a common insistence on the particular and on the living self; in communism there is an insistence on the reality of material things.

In the third part, Father Hawkins attempts to show how, after we have faced these questions, we can reconstruct a positive metaphysics. This part is excellent; yet, some serious difficulties appear. Father Hawkins first tries to show the relation between philosophy and common sense. Now, it is one thing to say that there is no valid *a priori* reason for thinking that philosophy must be totally different from common sense. Yet it seems to be quite a different thing to hold that philosophy is common sense, or should defend, or justify, or maintain common sense. At times Father Hawkins himself shows differences between philosophy and common sense (esp. p. 116), but at other times he speaks of the claims of common sense as a kind of positive datum. In his next to last chapter, Father Hawkins speaks about the possibility of metaphysics. Again, it seems unfortunate that he takes the Kantian language of the synthetic *a priori* as the key notion. Yet his pages on the nature of metaphysical method are excellent, and he singles out for comment the kind of analysis that a metaphysician does in the order of the concept (definition) as well as in that of the judgment (connections or entailments of various kinds); he has only a brief remark about analogy. The last chapter, on the perennial philosophy, is a kind of epilogue.

For anyone who has come to feel the need of meeting the modern mind, and of trying to face the problems of modern philosophy, this little book will be both a guide and a stimulus. In a field as difficult as that of interpreting one philosophy to another, even slight success is praiseworthy; Father Hawkins's achievement is outstanding.

GEORGE P. KLUBERTANZ, S.J.

VIRGIL MICHEL AND THE LITURGICAL MOVEMENT. By Paul B. Marx, O.S.B. Collegeville, Minnesota: The Liturgical Press, 1957. Pp. 466. $5.00.

Almost two decades after his untimely death, the man who has been called "the foremost American Benedictine" has been accorded the tribute his unusual life and achievements so richly deserve. The volume in question will become a required reference text, as well as an inspiration, for every student and apostle of the liturgical life on this continent. One discerning reviewer recently has written:

> This Benedictine priest was one of the most influential people of the present century. If justice is done, his name will loom large in Church history, because, in the space of about a dozen years, he planned and activated the Liturgical Movement in the United States. His death was an incalculable loss but he ably began something which has grown steadily ever since. He did not live to see the great Papal Encyclicals on the Liturgy, or the epochal changes in the pastoral liturgy made by Pius XII. But he said certain things which, in almost identical words, the Pope was to say later. This is an example of the soundness of Dom Virgil's reading of the teaching of the Church.

A perusal of Dom Paul's volume impresses the reader with the unusually wide scope of Dom Virgil's interests, his broad sympathies and his tireless energy. But above all, one realizes his almost unique flair for synthesis: his ability to channel seemingly divergent activities into a single stream of actuality, defined for him and for his many followers by the overwhelming importance of liturgical praying, living, sacrificing, thinking and ministering. His was a decidedly Pauline appreciation of the sublime doctrine of the Mystical Body of Christ as the all-embracing core of the Christian Mysteries, and of the prime importance of sacramental-sacrificial activity by the members of the Body, exercised through the medium of the Catholic Liturgy. This power of synthesis appears but seldom in our atomized society. We are prone to concentrate so very heavily on one aspect of learning that we tend to ignore the importance of a fully integrated culture, fostering creative activity. Dom Paul has devoted a number of years

to the extensive research necessitated by his task, and has produced a work of foremost rank. His documentation is complete and is further reinforced by a wealth of footnotes, all of which material is as well worth a careful reading as is his lucid text. His "Summary and Evaluation," his exhaustive Bibliography and his accurate Index contribute to the reader's sense of satisfaction with this competent and enjoyable biography of one of the greatest of American priests. In spite of Dom Virgil's early death (at the age of forty-eight in 1938) this outstanding Religious demonstrated a fund of solid scholarship in varied fields, unusual qualities of leadership and a breadth of informed and productive interests which are but rarely seen, even among the devoted and accomplished Sons of Saint Benedict. Throughout the entire course of Dom Paul's narrative, one is aware of the "great synthesis" into which all of Dom Virgil's works were gathered, and which gave to his widely differentiated efforts "a unity of their own, to which every separate work related." Such magnificent organization, with its consequent effectiveness, seldom appears in the thought and performance of modern man.

In his warm appreciation of this book, Father Bussard states: "Virgil Michel lived twice and died twice. Each time he worked himself to death. In Europe he learned about the Liturgical Movement. Returning to the United States he lighted the fire of that movement. It began to burn, and for five years he worked like a house afire. He died for the first time in 1930, suffering from a nervous breakdown and almost sightless eyes. In the last chapter of the book he dies again, in the infirmary and with his friends about his bed." Perhaps the phrase: "He worked like a house afire" expresses most perfectly Dom Virgil's entire priestly and monastic life. He did just that, not only for the five years referred to but throughout all the years during which he strove with all his might to advance the Kingdom of God.

This present writer was privileged to know Dom Virgil during the last three years of his life, seeing him only occasionally in New York but benefiting greatly through correspondence with him at Saint John's Abbey. The revelation of his character thus obtained was more than illuminating, it was inspiring. It served to manifest the great man's intense interest in every department of knowledge and activity which could, in any way, advance the influence of Catholic Christianity. His sympathies embraced every class and type. The scholar, the ignorant, the rich, the poor, the office slave, the working farmer, white, red, yellow and black, all were beloved by him because they were his brothers and sisters "in Christ" and were children of the almighty Father. Non-Catholics received a great measure of his thought and assistance. Because of his love for them, they loved him; through his

efforts many entered the Church. Because he was ever ready to credit them with honesty of purpose, they responded quickly to his interest. They respected him as greatly as they loved him. His fund of information concerning non-Catholics was very great; it enabled him to approach them in a manner which won their confidence and attention.

The range of Dom Virgil's interests and studies included philosophy, sociology, economics, education, evangelism, linguistics, history, art, literature, the natural sciences, theology and every related subject. His earliest absorbing field had been that of philosophy, in the study and teaching of which he had expected to spend his life. At a later date, after his visits to Europe had opened to him the illuminating vista of the Liturgical Movement, he devoted a major part of his time and thought to the advancement of the liturgical life, knowing that "active and intelligent participation in the offering of the Sacred Liturgy is the primary and indispensable source of the true Christian spirit." He saw that the Pauline doctrine of the Mystical Body of Christ is the central and all pervading truth of Christianity, and that the living of the Liturgical Life (as an outgrowth of liturgical worship) is the key to sure progress in the task of bringing all men into the fellowship of the Mystical Body and to the "restoration of all things in Christ." Here for him was the "great synthesis" into which all of his works were drawn and "given a unity of their own." Every aspect of human effort and progress must be related to the pulsating liturgical life of the Mystical Body if it were to have validity and energy; every variety of Catholic striving must flow from the well-spring of all natural and supernatural life: the divine vitality and energy of the liturgical Mystical Body.

As recounted by Dom Paul Marx, George Michel, the second of fifteen children, was born in 1890 at Saint Paul, Minnesota. The parents of the future Dom Virgil were Fred Michel, a prosperous merchant, who had come to the United States from Germany in 1882, and Mary Griebler, whose parents also were of German birth. At the age of thirteen, George entered the Benedictine High School at Collegeville; at nineteen he became a Novice in Saint John's Abbey. He was ordained a priest in 1916, took graduate work in English at the Catholic University and special courses in Philosophy at Columbia University. In 1924 he was sent to Rome and for a year and a half did intensive work in philosophy there and at Louvain. During this European stay he visited some of the great centers of the Liturgical Revival, already active and influential in Europe but unknown in the United States.

In Dom Paul's words, it was at this time that "he began to perceive that a properly worshiping people, realizing their oneness in Christ,